

Christianity
According to
The Bible, Tradition, and Legend
From Creation to Calvin

Alan Wheable
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Christianity According to The Bible, Tradition, and Legend From Creation to Calvin

Preface

This book arises out of two series of seminars held at Maple Grove United Church in Oakville, Ontario in the fall of 2014 and the winter of 2016, each of which I turned into a booklet. This is basically a combination of those two prior booklets with only small changes. I am not trained in either history or theology and this represents my current conclusions from my readings. The purpose is to give a context to our faith considerations and religion discussions.

I am a mainline Christian believer. I believe in God and more particularly the Christian God. I also believe there are other ways to God. I believe that Acts of Providence do occur, although rarely and the greatest of these was the incorporation of Jesus.

I do not believe (as the text will make clear) in the inerrancy of the Bible, nor frankly can I see how anyone can, given the irreconcilable conflicts within the Scriptures (e.g. the Genealogies of Joseph in Matthew and Luke) but I do not believe that these conflicts threaten the underlying authority of the Bible.

Where differing views exist, I have my own methods of choosing. My principal rule (I do not claim originality in this either – for instance the Abolitionists used it to overcome the slavery language in the Bible) comes from Matthew 22:36-40:

"Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

Note that all the quotes from the Bible, unless otherwise noted are from the New Revised Standard Version (Anglicized Edition) and more particularly the Oremus Bible Browser at www.devotions.com.

It is important to note that the authors of the Bible were not telling history but describing a faith environment and that was the truth they were trying to resolve.

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For mainline Christians (probably most Christians in fact), the Old Testament (and the historical portions of it in particular) create great difficulties as so much seems inconsistent with the message of Jesus. Most Christians restrict themselves to portions of the Psalms and the Prophets with a nod to the Ten Commandments (and even that is selective – e.g. keeping the Sabbath) and the two laws that Jesus turned into the Golden Rule.

Yet this history is what has framed the Psalms, the Prophets, the pronouncements of Jesus and his earliest followers and was much more important to many Christians that followed. If we are to understand their messages and conclusions, we need to understand the context and that is what follows.

This booklet approaches Old Testament times in a “historical” context in the sense that it is overwhelmingly biblical history with its joys and shortfalls. Until the later years, there are very few non-biblical sources to support or contradict this material as our spotlight is clearly on the journey of the believers in the Lord. While, I have not (nor did I wish to) avoided theological issues, I have ventured into them only as they help us understand the history. As a result, I do not dip deeply into those important theological books such as Psalms or the Prophets. However, they wrote in reaction to their own times and it is often necessary to understand these times to get value out of these books. For instance, the Prophets largely wrote in the context of the Assyrian and Babylonian challenges and the struggles within the divided kingdoms.

The key message of this material for me is the struggle of a people to deal with revelation that takes them from an initial belief in God as merely **their** group’s God to the time of Second Isaiah where monotheism eventually emerges.

The portion of this book starting with the birth of Christ is organized in a more thematic manner and I believe that the history is less problematic although we must always keep in mind that our earliest sources had a faith not a history focus. The existence of God (or any particular God) can neither be proven nor disproven – it is a matter of faith but I find the way that “secular” historians dismiss the witness of believers unacceptable. They usually use the argument that history is a description of possibilities and miracles are, by their nature, unlikely. However, as a lawyer, I know the difference between unlikely and impossible, yet these “unbiased” historians make that leap every time.

It is always interesting that some of these same types of historians make their living relying largely on a single source (given the nature of documentation, they have little choice). For the life of Christ, we probably have at least three somewhat independent sources (although from a common bias) – Mark, John, and “Q” as well as some contributions from other materials in Matthew and Luke.

The delay (typically estimated between 35 and 65 years) of putting the Gospels into writing is often cited against their reliability. I do not find this as convincing on the big items as is often argued. In our seminar, I tried a test of the facts without prompting of the assassination of John F. Kennedy (51 years before). While there was little certainty or clarity about small details (e.g. the third wounded person), everyone was clear on the facts that we would care about. It seems fair to assert that the Ministry, Execution, and Resurrection of Jesus would have had at least as great an impact on the consciousness of his followers.

In looking at sources and traditions, it is important to note the language problem. Five languages in particular have shaped our knowledge:

1. Hebrew (Original and Sacred)
2. Aramaic (Persian Empire (and before) language that became common language of Israel)
3. Greek (common language of East, common Old Testament (Septuagint), language of New Testament)
4. Latin (lens of Western Christianity)
5. English (of various eras)

I hope this can be both helpful and enjoyable.

To The Birth of Christ

In The Beginning

Divine Creation

First Words

John 1: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

Genesis 1: In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Genesis has not one but two creation stories. The first is in Genesis 1: 1 through 2: 4a. The second goes from 2: 4b to the end of Chapter 3 and includes the expulsion from Eden.

First Creation Story

This is the classic 6 days and on the seventh day he rested story. In the beginning when God created the heavens and the earth, the earth was a formless, dark windy void. The story is about the earth and not the heavens:



Figure 1 Wijnman, Dominicus van - Allegory of the Creation of the Cosmos - 17th c

Day 1: God created light and separated light and dark into Day and Night

Day 2: God created the dome of the Sky and separated the atmospheric waters from the terrestrial waters

Day 3: God separated land and water and made vegetation and trees appear on the land

Day 4: God created lights in the sky (stars?) and the two great lights, the sun and the moon

Day 5: God created all that lived in the sea and the air

Day 6: God created all that lived on the land and created humankind

First Creation of Man (Day 6)

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’ God said, ‘See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so¹

The Transition to Creation Story 2

In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground— then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.²

This story happily ignores the prior story and moves the creation of man from Day 6 to Day 0 or perhaps Day 1.

¹ Genesis 1:27-30

² Genesis 2:4-7



Figure 2 "Jan Brueghel the Younger Creation of Adam" by Jan Brueghel the Younger - <http://www.hampel-auctions.com/>.
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https://commons.wikimedia.org/wiki/File:Jan_Brueghel_the_Younger_Creation_of_Adam.jpg#/mediameta/File:Jan_Brueghel_the_Younger_Creation_of_Adam.jpg

Garden of Eden

And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flows out of Eden to water the garden, and from there it divides and becomes four branches. The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one that flows around the whole land

*of Cush. The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates. The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'*³

³ Genesis 2:8-17

Rivers From the Garden of Eden

The Tigris and Euphrates are well known. The Pishon and the Gihon are complete mysteries.



Figure 3 "N-Mesopotamia and Syria english" by Goran tek-en - Own work Based on; Karte von Mesopotamien Mesopotamia Syria. Licensed under CC BY-SA 3.0 via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:N-Mesopotamia_and_Syria_english.svg#/media/File:N-Mesopotamia_and_Syria_english.svg

Second Creation Story

Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper as his partner.' So out of the ground the Lord God formed every animal of the field and every bird

of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said,

‘This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken.’

*Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.*⁴

Note: In Creation Story 1, both genders are created together and while God gave dominion, he did not explicitly give naming rights to humans.

Expulsion

The serpent (only a wily animal – not Satan or other devil), persuades the woman (as yet unnamed) that the knowledge of good or evil was a good thing: *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.*⁵

While the woman takes the blame through history, it is clear that they acted together. They become ashamed of their nakedness. God looks for them, figures out the problem because the man knows he is naked, the man blames the woman and the woman blames the serpent and God accepts this version of the story. He curses the serpent to slither and be an enemy of humankind, the woman to have painful birthings, and for the man *“cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”*⁶

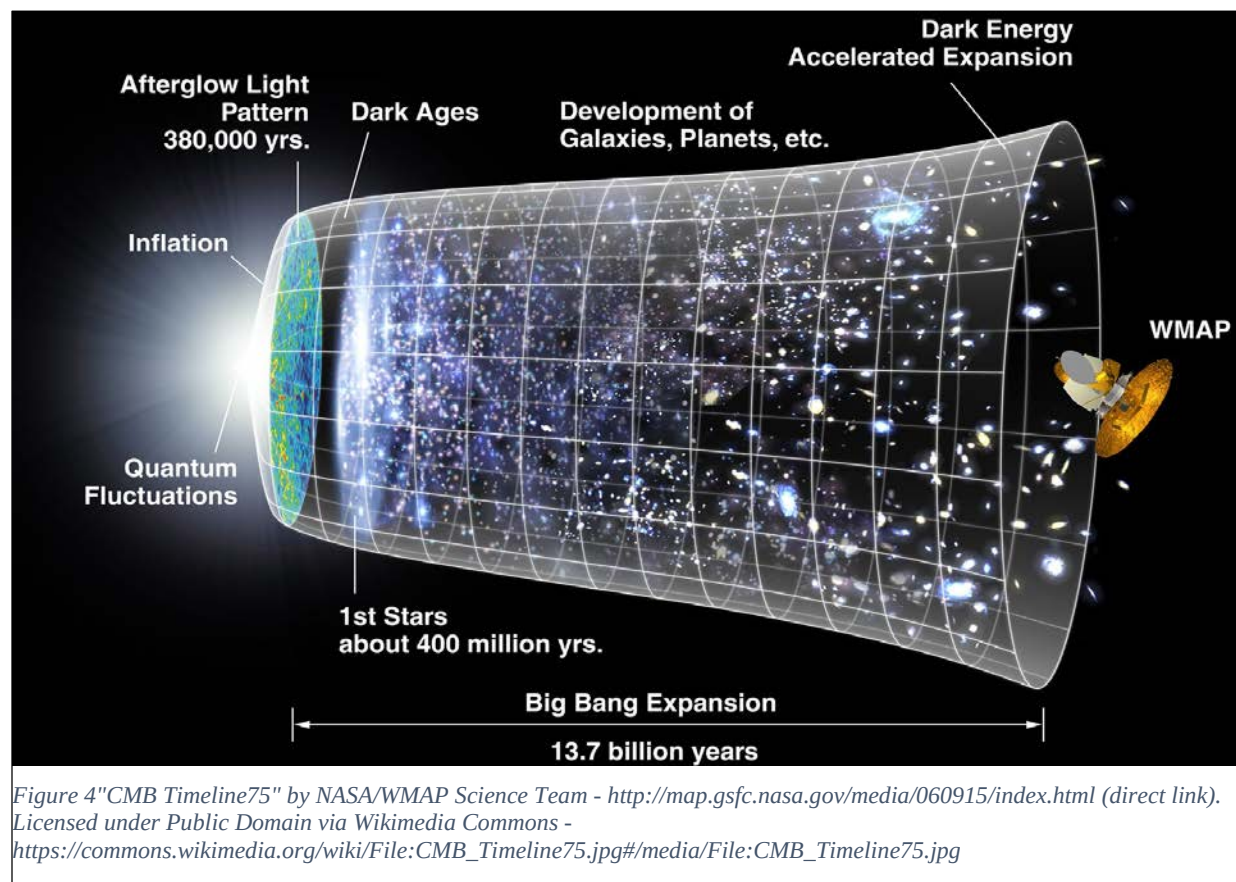
⁴ Genesis 2:18-25

⁵ Genesis 3:6

⁶ Genesis 3:17-19

Secular Creation Story

Mysteriously, nothingness is separated into huge offsetting amounts of matter and anti-matter (Big Bang) (about 13.7 billion years ago), mysteriously more matter survives than anti-matter. It cools sufficiently to create Hydrogen, Helium and a little Lithium (our current universe is only about 5% known substances and 95% unknown dark matter and dark energy – so 95% of the universe is not explained in this story). Stars are formed, many blow up creating the other elements. New stars are formed, including the Sun about 4.7 billion years ago and shortly thereafter, the solar system. After the first relatively short period of planetary bombardment and creation of the moon, life forms through some simple chemical accident (but based on DNA evidence, all life today is descended from a single creation). About 10,000 + years ago,



civilization exploded, probably first in Mesopotamia.

After the Expulsion

Man is ejected from the Garden so he can't become immortal by eating from the Tree of Life. Man names his wife Eve (later in the story, he is referred to as Adam) and God clothes them.

They have two children, Abel (a shepherd) and Cain (a farmer). God prefers Abel's offering, so Cain kills him. God asks where Abel is and Cain answers: *'I do not know; am I my brother's*



Figure 5 "Albrecht Dürer - Cain Killing Abel (NGA 1943.3.3671)" by Albrecht Dürer - National Gallery of Art: online database: Albrecht Dürer [Public domain], via Wikimedia Commons

keeper?'⁷ God tells him that the blood of his brother has cursed the ground and Cain can no longer farm. But he marks Cain *so no one will kill him* (not as a mark of sin!). He goes to the Land of Nod, founds a city, and becomes the ancestor, among others, of those who live in tents and have livestock, all those who play the lyre and pipe, and a maker of bronze and iron tools. By legend, his great, great grandson Lamech killed him accidentally when hunting. The continuing Cain story is but the first of many that have extensive genealogies, some of which are meant to give the basis for facts and in the world but many just because they, like the Celts, thought them important.

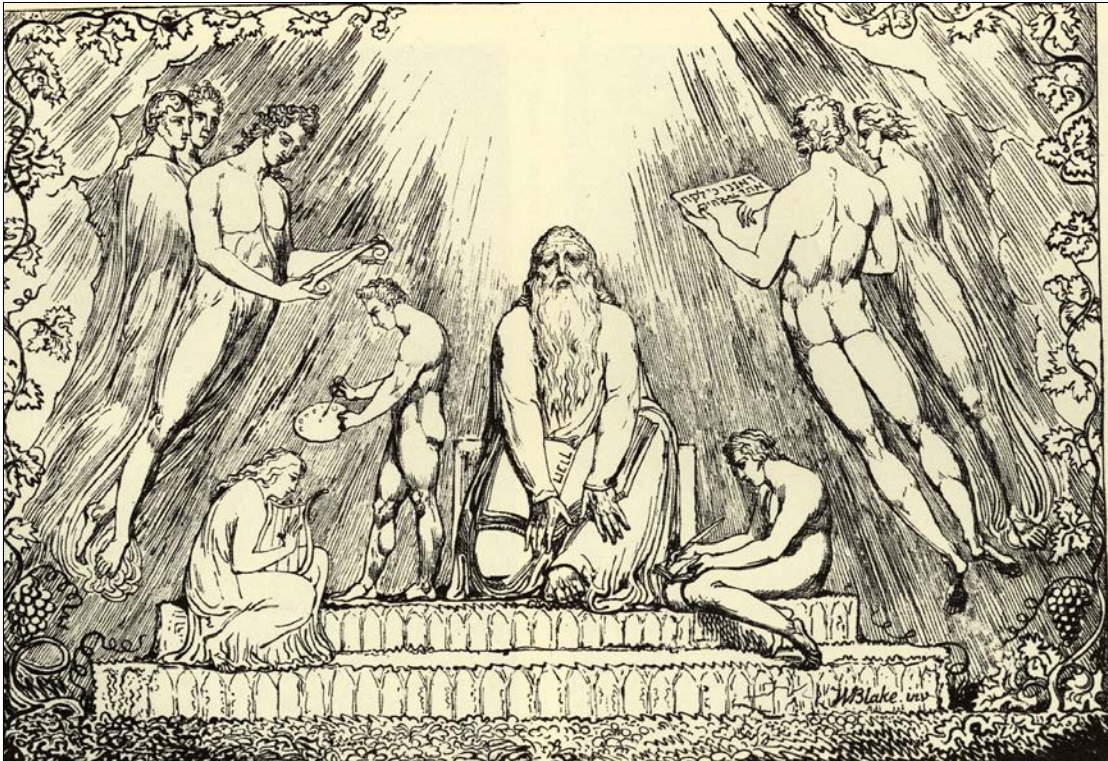


Figure 6 "William Blake Enoch Lithograph 1807" by William Blake - <http://www.nassrgrads.com/nassr-abstract-william-blakes-enoch-lithograph/>. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:William_Blake_Enoch_Lithograph_1807.jpg

⁷ Genesis 4:9

The Main Family

Adam and Eve then had another son named Seth and it is his family's story that is the Old Testament human story. With Seth, we find another somewhat parallel telling of the story to that in the books from Genesis through Kings 2 in the books of Chronicles (1 and 2). A number of Seth's descendants have the same name as some of Cain's.

One descendant that gets little press in the canonical books is Enoch "*Enoch walked with God; then he was no more, because God took him.*" ⁸This was taken to mean that he did not die but went directly to God and, as a result, a number of Apocryphal books are attributed to him. He is referenced in Hebrews 11:5 *By faith Enoch was taken so that he did not experience death; and "he was not found, because God had taken him." For it was attested before he was taken away that "he had pleased God."* and in Jude 14-15 (apparently from 1 Enoch 1:9) "*It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming with ten thousands of his holy ones, to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."*

Noah

Enoch was the father of the famous Methuselah who lived nine-hundred sixty-nine years – the longest in the Bible but not extraordinary compared to others in the list (Noah makes 950).

Methuselah's son Lamech was the father of Noah. When he was five hundred years old, he became the father of Shem, Ham, and Japeth. Then follows a mysterious passage indeed:

*When people began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took wives for themselves of all that they chose. Then the Lord said, 'My spirit shall not abide in mortals for ever, for they are flesh; their days shall be one hundred and twenty years.' The Nephilim were on the earth in those days— and also afterwards—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.*⁹

⁸ Genesis 5:24

⁹ Genesis 6:4. This hints at a similar to that in Hesiod's Five Ages in *Works and Days* and Ovid's Four Ages in *Metamorphoses* – even Tolkien's Four Ages!

The Flood

God, because of the wickedness of mankind and its violence, determined to end all flesh with a flood. However, because Noah was a righteous man, blameless in his generation; Noah walked with God, God determined to spare him, his wife, sons, and daughters-in-law. He tells Noah to build an ark and take with him animals. There are again two versions in a single book – either Noah was to take two of each or seven pairs of clean animals and birds and one pair of the others. It rained for forty days and night. After one-hundred-fifty days, they touched the tip of Mount Ararat. After another two and a half months, the top of the mountains appeared. After forty days, Noah opened the ark and sent out a raven and then a dove three times over two weeks



Figure 7 "Arras Noahs Thanksgiving" by Michiel Coxcie, Pieter Coecke van Aelst, Cornelis Floris, Cornelis Bos (circle of) - http://www.arrasykrakow.com/index_a.php?pl=1. Licensed under Public Domain via Wikimedia Commons
https://commons.wikimedia.org/wiki/File:Arras_Noahs_Thanksgiving.jpg#/media/File:Arras_Noahs_Thanksgiving.jpg

and determined that the earth was habitable. After a year and 10 days, God instructed Noah to leave the ark. Then Noah built an altar and made a burnt offering of the clean animals and birds.

The End of Vegetarianism

God blessed Noah and his sons, and said to them, ‘Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered. Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. Only, you shall not eat flesh with its life, that is, its blood. For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life. Whoever sheds the blood of a human, by a human shall that person’s blood be shed; for in his own image God made humankind. And you, be fruitful and multiply, abound on the earth and multiply in it.’¹⁰

¹⁰ Genesis 9:1-7

Noah's Covenant – The Rainbow



Figure 8 Jan Luyken" by Phillip Medhurst - Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons
https://commons.wikimedia.org/wiki/File:The_Phillip_Medhurst_Picture_To_rah_65._Rainbow._Genesis_cap_8_vv_20,_22._Jan_Luyken.jpg#/media/File:The_Phillip_Medhurst_Picture_Torah_65._Rainbow._Genesis_cap_8_vv_20,_22._Jan_Luyken.jpg

Then God said to Noah and to his sons with him, As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.' God said, 'This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds,

I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.¹¹

Flood Story Comparisons

	Eridu Genesis	Atrahasis	Gilgameš	Bible	Berossus	Greece	Quran
Date	3d millennium BCE	c.1640 BCE	c.1100 BCE	c.1000-500 BCE	278 BCE	c.700 BCE?	c.600 CE
Revolt	?	lesser gods	?	giants?	monsters?	giants	-
Hero	Ziusudra	Atrahasis	Ut-napištim	Noah	Xisuthrus	Deucalion	Nuh
Country	Šuruppuk	Šuruppak	Šuruppak	-	Sippar	Thessaly	-
Destroyer	Enlil	Enlil	Enlil	YHWH	Enlil	Zeus	Allah
Warning	Vision	Dream	Indirect order	Direct order	Dream	?	Direct order
Reason	Noise?	Noise	?	Sin, giants	?	Sin, giants	Sin
Cause	Stormflood	Rain	Stormflood	Rain, fountains	-	Rain, waves	"from the valley"
Savior	Enki	Enki	Enki	YHWH	Enki	Prometheus	Allah
Period	7 days	7 days	7 days	150/40 days	"quickly"	9 days	?
Birds	?	?	raven, dove, swallow	doves/raven	"several"	none	-
Destination	?	-	Nimuš	Ararat	Gordyene	Parnassus	Al-Gudi
Fate	Eternal life	Eternal life	Eternal life	Three sons	Eternal life	Three grandsons	-

Source – Livius.org

¹¹ Genesis 9:8-15

Noah's Descendants

Noah's three children Shem, Ham, and Japheth had many descendants, many of whom are by their names or descriptions used to describe the world. For instance, names include the children of Ham: - Cush, Egypt, Put, and Canaan. Canaan is a special case. He was cursed to be a slave to his uncles because his father saw Noah's nakedness.

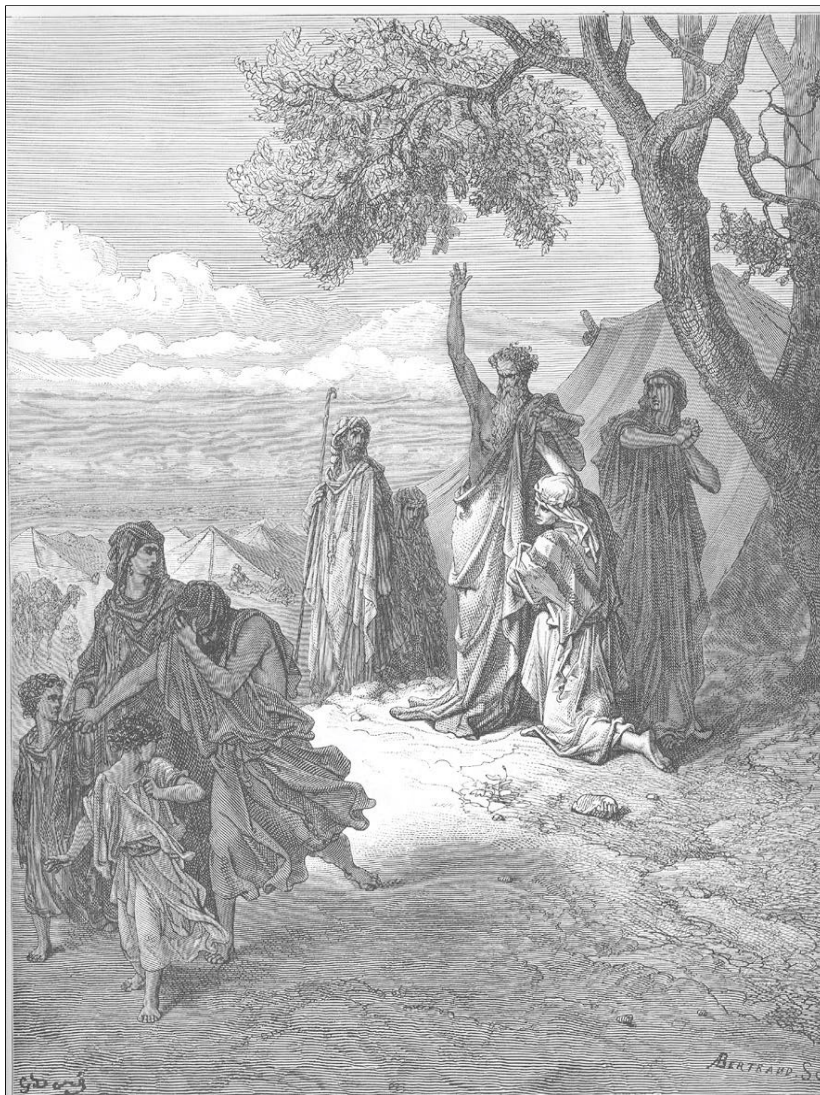


Figure 9 "009.Noah Curses Ham and Canaan" by Gustave Doré - Doré's English Bible. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:009.Noah_Curses_Ham_and_Canaan.jpg#/media/File:009.Noah_Curses_Ham_and_Canaan.jpg

Genesis 10:8ff - Cush became the father of Nimrod; he was the first on earth to become a mighty warrior. He was a mighty hunter before the Lord; therefore it is said, 'Like Nimrod a mighty hunter before the Lord.' The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen between Nineveh and Calah; that is the great city. Egypt became the father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim, from which the Philistines come. Canaan became the father of Sidon his firstborn, and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites.

Tower of Babel – Genesis 11

Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar. Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.' The Lord came down to see the city and the tower, which mortals had built. And the Lord said, 'Look, they are one people, and they have all one language; and this is



Figure 10 "Tobias Verhaecht.La tour de Babel" by Tobias VERHAECHT (*1561 - †1631)

<http://2.bp.blogspot.com/6Fkq3OvSX6k/UIW2w9cWnKI/AAAAAAAAA>

MOM/13wQ5IVtGXo/s1600/Tobias+Verhaecht,+La+tour+de+Babel.jpg. Licensed under Public Domain via Wikimedia Commons [https://commons.wikimedia.org/wiki/File: Tobias_Verhaecht.La_tour_de_Babel.jpg#/media/File:Tobias_Verhaecht.La_tour_de_Babel.jpg](https://commons.wikimedia.org/wiki/File:Tobias_Verhaecht.La_tour_de_Babel.jpg#/media/File:Tobias_Verhaecht.La_tour_de_Babel.jpg)

only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech.' So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth¹².

The Patriarchs

Abram

The ninth descendant from Shem was Terah. When Terah had lived for seventy years, he became the father of Abram, Nahor, and Haran. Haran was the father of Lot. They came from Ur of the Chaldeans. Where was this? The usual position is that it was the great Sumerian city of Ur in southern Mesopotamia. Professory Gary Rendsburg of the Great Courses locates the Ur from which Abraham came in northern Mesopotamia, specifically, at the venerable city of Urfa in southern Turkey. A number of reasons for this view are presented.

1. Joshua 24 states that Abraham came from beyond the Euphrates, which works for the location of Urfa, which is in the north, beyond the Euphrates, but not for Ur in southern Mesopotamia, which is on the western shore of the Euphrates River.
2. If one were to journey from southern Ur to Canaan, as per the details provided in Genesis 11, the route would not take one via Harran. This would be the case, however, if Urfa is the birthplace of Abraham.
3. As Genesis 24 and 29 show, when people from Abraham's inner circle (his servant and his grandson Jacob, respectively) return to the family homeland, they journey to the region of Aram Nahariem, that is, northern Mesopotamia.
4. The local tradition among the Jews, Muslims, and Christians of Urfa, in southern Turkey, is that their city is the birthplace of Abraham.
5. The designation in Genesis 11:28 and 11:31, "Ur of the Chaldeans" (Ur Kasdim) suggests that the Ur from which Abraham came is the less famous Ur. The great metropolitan center of Ur in southern Mesopotamia would not require an additional descriptive phrase, such as "of the Chaldeans."

¹² Genesis 11:1-9

6. In line with the above comment, note that the Greek historian Xenophon places the Chaldeans as neighbors of the Armenians, that is, once again in northern Mesopotamia.

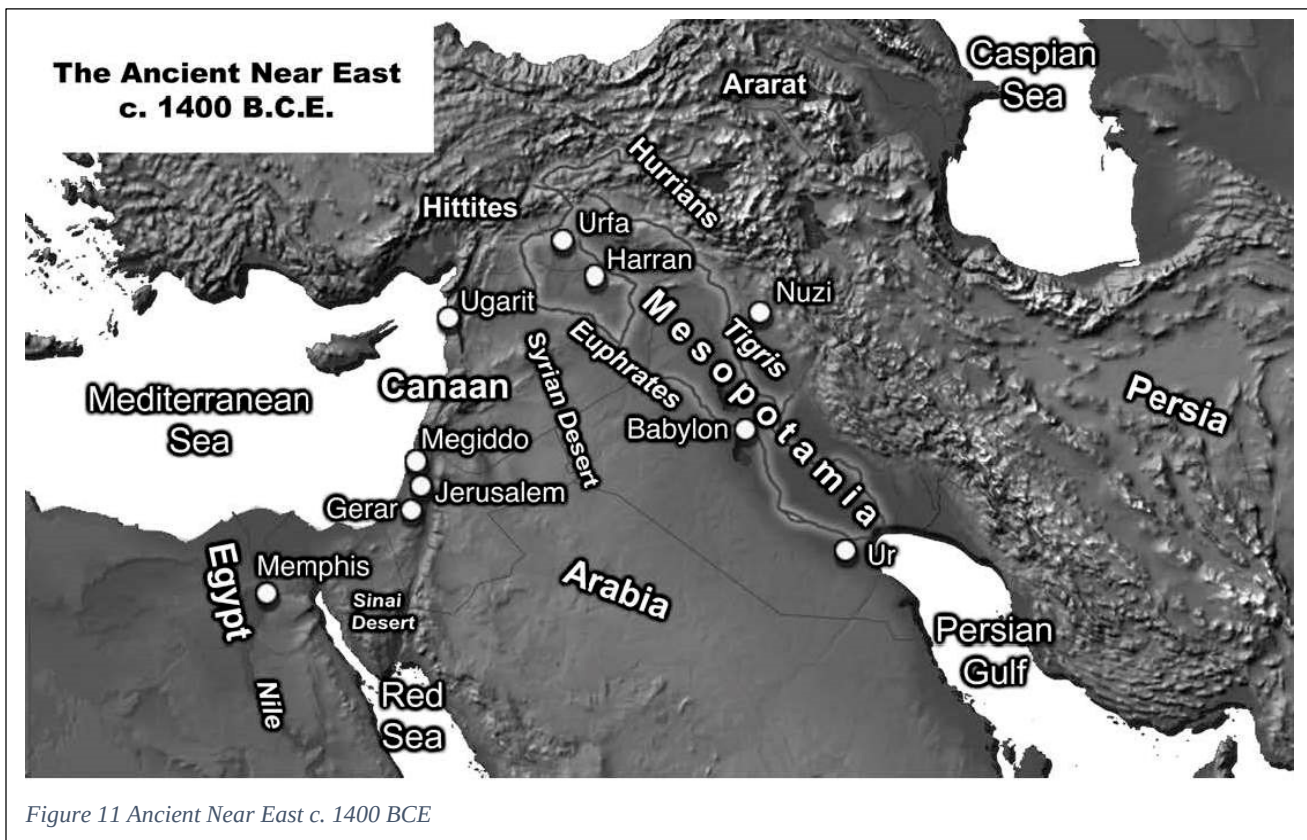


Figure 11 Ancient Near East c. 1400 BCE

Promises to Abram

‘Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.’¹³

‘To your offspring I will give this land.’ (Canaan)¹⁴

¹³ Genesis 12:1-3

¹⁴ Genesis 12:7

‘Raise your eyes now, and look from the place where you are, northwards and southwards and eastwards and westwards; for all the land that you see I will give to you and to your offspring for ever. I will make your offspring like the dust of the earth; so that if one can count the dust of the earth, your offspring also can be counted. Rise up, walk through the length and the breadth of the land, for I will give it to you.’¹⁵

‘Look towards heaven and count the stars, if you are able to count them.’ Then he said to him, ‘So shall your descendants be.’¹⁶

To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.’¹⁷

Abrahamic Covenant

As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.’*

God said to Abraham, ‘As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you.

Throughout your generations every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring. Both the slave born in your house and the one bought with your money must be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.’ • God said to Abraham, ‘As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give

¹⁵ Genesis 13:14-17

¹⁶ Genesis 15:5

¹⁷ Genesis 15:18-21

*you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.’*¹⁸

Lot

Lot accompanied his uncle Abram on his early journeys until their respective flocks became so big that they had to separate to avoid conflict between their followers. Lot settled near Sodom in the Jordan valley. When war broke out between various petty kings, he was kidnapped by the enemies of Sodom and its allies.

When word reached Abram, he took 318 of his servants and put Lot’s captors to rout and released Lot. God decided to destroy the evil of Sodom and Gomorrah. Abraham argued God down to sparing them if he could find 10 good men. Two angels visited Lot in Sodom (on a mission to find good men?) and were pursued by a mob. Lot offered his virgin daughters to the mob if they would relent but they refused. Eventually the angels forced Lot to flee with his wife and daughters and destruction ensued. His wife looked back and was turned into a pillar of salt.

His daughters got him drunk over a couple of nights, had sex with him, and became impregnated. His descendants were the Moabites and the Ammonites.

Abraham’s Journeys

After his original travel to Canaan, he went down to Egypt because of famine, where he passed off his wife Sarai (Sarah) as his sister. The Pharaoh took her over as his wife and he was punished for taking another man’s wife. He then gave her back and Abram went to the Negeb and then Canaan where he separated from Lot. He went up North of Damascus for his battle to rescue Lot and then he returned where he was greeted welcomingly by King Melchizedek of Salem (Jerusalem?) *“he was priest of God Most High”*¹⁹ (See Letter to the Hebrews).

Later, he went to Gerar where he again represented his wife as his sister. The local king Abimelech basically repeated the Pharaoh’s actions with the same results. When he confronted Abraham for causing this trouble by lying, he said he didn’t lie as Sarah was his half-sister. They became allies and agreed to this at a place named Beersheba.

By the time of Sarah’s death, he was by Hebron and apparently continued there until his death.

¹⁸ Genesis 17:4-16

¹⁹ Genesis 14:18



Figure 12 <http://www.biblestudy.org/maps/journey-ofabraham-to-promised-land-and-egypt-largemap.html>

Hagar and Ishmael

As Abram had no issue and his heir was a servant, Eliezer of Damascus, his wife Sarai supplied her servant, Hagar, to Abram as a wife. After she conceived but before birth, Hagar became proud, Sarai took it amiss and Abram condoned her mistreatment of Hagar. Hagar ran away but was sent back by an angel who made both good and bad predictions of her son to be, Ishmael.

God, when announcing Israel, said of Ishmael: he shall be the father of twelve princes, and I will make him a great nation. The Arabs claim him as an ancestor and he is great in Islam. He was circumcised at this time, age 13. Sarah caused Abraham to cast out Ishmael so he could not compete with Isaac. Hagar and Ishmael almost ran out of water on their journey away but the Lord provided them with a new well. Islam connects this with Mecca. Ishmael married out of Egypt and had descendants.

Ishmael returned to bury his father with his brother Isaac.

Akedah

After these things God tested Abraham. He said to him, 'Abraham!' And he said, 'Here I am.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.' So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, 'Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.' Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?' Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.' And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son²⁰.

²⁰ Genesis 22:1-13

The Koran suggests that it was Ishmael rather than Isaac who was to be sacrificed and that Ishmael understood what was happening and accepted them. Neither story comments on the reaction of the child's mother to these actions.



Figure 13 "Abraham's-sacrifice-from-Raduil" by Edal Anton Lefterov - Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons <https://commons.wikimedia.org/wiki/File:Abraham%27ssacrifice-from-Raduil.jpg#/media/File:Abraham%27ssacrifice-from-Raduil.jpg>

Other Children

Abraham took another wife, whose name was Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. Abraham gave all he had to Isaac.

*But to the sons of his concubines Abraham gave gifts, while he was still living, and he sent them away from his son Isaac, eastwards to the east country.*²¹

There are some traditions that hold that Keturah is another name for Hagar.

Isaac and Esau

Isaac had things happen to him rather than being the actor. His father sends a servant (Eliezer?) to get him a wife (Rebekah – his first cousin once removed). She had twins (Esau and Jacob) and preferred Jacob (while Isaac preferred Esau).

He moved to Gerar and pretended his wife was his sister. King Abimelech detected it. He became rich so Abimelech became concerned about his power and he was moved out. He was moved on a number of times. Then he made allies with Abimelech at Beersheba. (This appears a repeat of the Abraham story described above).

Esau and his Hittite wives “*made life bitter for Isaac and Rebekah.*”²²

Rebekah and Jacob conspired to fool him by disguising Jacob as his brother as his blind father lay near death. As a result, Isaac gave his blessing to Jacob in place of Esau as was Isaac’s intention.

Esau subsequently also married a daughter of Ishmael.

Esau eventually forgave Jacob. They reunited to bury their father. Esau is also Edom and his descendants Edomites.

Jacob

Jacob to Israel

Because Isaac and Rebekah did not want any more Hittite women in the household, Jacob was sent to Laban (his mother’s brother) to marry one of his daughters. On his way, Jacob had his dream of Jacob’s Ladder and more promises of a great future.

He desired Rachel, Laban’s daughter and worked seven years for her, but was tricked into marrying Leah (another of Laban’s daughters) and had to work seven more years for Rachel. Leah bore six sons and a daughter and each of the wives’ handmaidens bore two sons before Rachel finally gave birth to Joseph and (much later) Benjamin. After much trickery and contest

²¹ Genesis 25:1-6

²² Genesis 26:35

between them, Jacob left Laban and was a rich man. Jacob returned to Canaan. On the way, he wrestled with a mysterious figure (God?), who injured his hip and renamed him Israel. To protect himself from the wrath of Esau, Israel offered him much wealth but, as mentioned above, Esau forgave him.

Dinah and Tamar

Israel's daughter Dinah was defiled by neighbouring men. When they tried to make amends, Simeon and Levi (two of Israel's sons) deceitfully slew them. Israel was upset because he had to



Figure 14 "Tammar" by Required attribution text: by Lidia Kozenitzky, available from <http://commons.wikimedia.org/wiki/User:Effib..> Licensed under Attribution via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:Tammar.jpg#/media/File:Tammar.jpg>

move on. On the move. Rachel died in childbirth. While Israel lived away from his home near the Tower of Eder, Reuben (another son) went and lay with Bilhah, his father's concubine; and Israel heard of it.

Judah (another son) had three sons. His first son's wife, Tamar became a childless widow and so married his second son, who also died. He did not give her his third son so she was left a childless widow. She pretended to be a prostitute and seduced Judah. When she was charged, she proved to Judah that it was he who had had sex with her.

Twins resulted, Perez and Jerah. David was descended from Perez.

Joseph

Joseph was favoured by his father and he also won the enmity of his brothers by telling tales to their father and telling them dreams that implied his mastery. They trapped him to order to kill him but Judah persuaded them to sell him into slavery. Reuben had not wanted to kill him and Benjamin was not part of the plot.



Figure 15 "Franz Anton Maulbertsch - Joseph and his Brothers - WGA14678" by Franz Anton Maulbertsch - Web Gallery of Art: Image Info about artwork. Licensed under Public Domain via Wikimedia Commons https://commons.wikimedia.org/wiki/File:Franz_Anton_Maulbertsch__Joseph_and_his_Brothers__WGA14678.jpg#/media/File:Franz_Anton_Maulbertsch__Joseph_and_his_Brothers_-_WGA14678.jpg

He was a successful slave for Potiphar until Potiphar's wife falsely accused him of rape. He was imprisoned and interpreted correctly dreams of two other inmates. One eventually informed the Pharaoh of his prowess as a dream decipherer. As a result of his success in predicting surplus and famine from the Pharaoh's dreams, he became viceroy of Egypt.

During a famine, Joseph's brothers came for help and after much toing and froing, the family moved to Goshen in the Land of Egypt although Israel was buried in Canaan.

Israel's Prediction

Then Jacob called his sons, and said: 'Gather around, that I may tell you what will happen to you in days to come. Assemble and hear, O sons of Jacob; listen to Israel your father.

'Reuben, you are my firstborn, my might and the first fruits of my vigour, excelling in rank and excelling in power. Unstable as water, you shall no longer excel because you went up on to your father's bed; then you defiled it—you went up on to my couch!

'Simeon and Levi are brothers; weapons of violence are their swords. May I never come into their council; may I not be joined to their company—for in their anger they killed men, and at their whim they hamstrung oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob, and scatter them in Israel. 'Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's whelp; from the prey, my son, you have gone up. He crouches down, he stretches out like a lion, like a lioness—who dares rouse him up? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and the obedience of the peoples is his. Binding his foal to the vine and his donkey's colt to the choice vine, he washes his garments in wine and his robe in the blood of grapes; his eyes are darker than wine, and his teeth whiter than milk.

'Zebulun shall settle at the shore of the sea; he shall be a haven for ships, and his border shall be at Sidon. 'Issachar is a strong donkey, lying down between the sheepfolds; he saw that a resting-place was good, and that the land was pleasant; so he bowed his shoulder to the burden, and became a slave at forced labour.

'Dan shall judge his people as one of the tribes of Israel. Dan shall be a snake by the roadside, a viper along the path that bites the horse's heels so that its rider falls backwards. 'I wait for your salvation, O Lord.

'Gad shall be raided by raiders, but he shall raid at their heels.

‘Asher’s food shall be rich, and he shall provide royal delicacies.

‘Naphtali is a doe let loose that bears lovely fawns.

‘Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. The archers fiercely attacked him; they shot at him and pressed him hard. Yet his bow remained taut, and his arms were made agile by the hands of the Mighty One of Jacob, by the name of the Shepherd, the Rock of Israel, by the God of your father, who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father are stronger than the blessings of the eternal mountains, the bounties of the everlasting hills; may they be on the head of Joseph, on the brow of him who was set apart from his brothers.

‘Benjamin is a ravenous wolf, in the morning devouring the prey, and at evening dividing the spoil.’²³

The Twelve Tribes

While Israel has 12 sons, the 12 geographical Tribes are sometimes listed slightly differently.

The Levites (descendants of Levi) are eventually determined to be the priestly tribe and not one of the geographical 12 tribes. The number comes back up to 12 because the tribe of Joseph is divided into two half-tribes which are sometimes counted as two tribes, one for each of Joseph’s sons, Ephraim and Manasseh.

²³ Genesis 49:1-27

Moses to Samuel

Moses

Beginnings

Moses (and his siblings of course) was the great-grandson of Levi. Pharaoh tried to reduce the number of Israelites by having boy babies destroyed but this was thwarted by actions of Moses' mother and sister and Pharaoh's daughter, who raised him as a son. (Compare the



Figure 16 *Cuneiform tablet with the legend of Sargon I's birth, from the library of King Ashurbanipal (reigned 669-631 BC). Date 7th century © Marie-Lan Nguyen / Wikimedia Commons / CC-BY 2.5*

legend surrounding the birth of Sargon of Akkad, the first great Mesopotamian conqueror who was said to have been put into a similar boat on the river and pulled out to be adopted).

Moses killed an Egyptian who was beating a Hebrew. When Pharaoh found out, Moses fled to Midian where he married Zipporah, daughter of Jethro and raised sheep. The Lord instructed him to go to Egypt but he was reluctant. God explained the various plagues and then said he would give him Aaron to be his mouthpiece. Then another strange passage:

*On the way, at a place where they spent the night, the Lord met him and tried to kill him. But Zipporah took a flint and cut off her son's foreskin, and touched Moses' feet with it, and said, 'Truly you are a bridegroom of blood to me!' So he let him alone. It was then she said, 'A bridegroom of blood by circumcision.'*²⁴

Moses and Pharaoh

(Note this was a new Pharaoh). Moses and Aaron gave the message to Pharaoh who reacted negatively, including ordering the Hebrew slaves to make bricks without straw. This brought on the 10 Plagues of Egypt:

1. Water into blood
2. Frogs
3. Lice
4. Wild animals, possibly flies
5. Diseased livestock
6. Boils
7. Thunderstorm of hail and fire
8. Locusts
9. Darkness
10. Death of firstborn (including on all the gods of Egypt I will execute judgements²⁵)

The Escape

In celebration of these events, Passover was established.

Pharaoh temporarily agreeing to allow them to leave, they took precious goods from the Egyptians and led by a pillar of cloud by day and a pillar of fire by night toward the Red (Reed?) Sea.

²⁴ Exodus 4:24-26

²⁵ Exodus 12:12 – Note it seems to indicate a reality to these gods although it can be read otherwise

Pharaoh changed his mind and pursued with an army. The pillar moved behind the Hebrews and between them and the soldiers. The waters were parted, the Hebrews crossed over but the Egyptians were caught and destroyed.



Figure 17 "Israel's Escape from Egypt" by the Providence Lithograph Company - <http://thebiblerevival.com/clipart/1907/ex14.jpg>. Licensed under Public Domain via Wikimedia Commons https://commons.wikimedia.org/wiki/File:Israel%27s_Escape_from_Egypt.jpg#/media/File:Israel%27s_Escape_from_Egypt.jpg

*Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: 'Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea.'*²⁶

To The Holy Mountain

Moses, with the help of his father-in-law Jethro (who brought him his wife and two sons), eventually led the Hebrews to the Holy Mountain (Mount Sinai in Exodus, Mount Horeb in Deuteronomy – In Exodus Mount Horeb is the site of the burning bush). Throughout the journey (and continuing to Moses' death), the Hebrews complained or disobeyed frequently and God responded with various miracles – some good like feeding with manna and quails or providing water and some bad such as serpents or plague.

There was a battle at Rephidim against the Amalekites which the Hebrews eventually won. The Israelites are led in the battle by Joshua, while Moses, Aaron and Hur watch from a nearby hill. Moses notices that when his arms are raised the Israelites gained the upper hand, but when they are down the Amalekites prevail. He sits with his hands held up by Aaron and Hur until sunset, securing the Israelite victory.

Hur is a somewhat mysterious character who was either the father or son of Caleb depending on the translation of 1 Chronicles 2:50. He was the grandfather of the builder of the holy materials such as the Ark and was left in charge with Aaron later when Moses went up the Mountain but is not mentioned in the accounts of pagan riots on Moses' return and only Aaron is blamed.

Throughout the journey Aaron (and eventually his family) is marked out as special although in the course of the travels, Aaron loses two sons (Nadab and Abihu) for ritual error.

Moses is summoned up to receive God's instructions.

The Laws

Moses received the Ten Commandments on the Mountain, which we as Christians generally accept (although keeping the Sabbath is unusual). It is often said that we accept the substantive laws but not the ritual laws. While clearly we do not follow the ritual laws, there other laws, both given on the Mountain and thereafter which we do not. For instance:

²⁶ Exodus 15:20-21

When a slave-owner strikes a male or female slave with a rod and the slave dies immediately, the owner shall be punished. But if the slave survives for a day or two, there is no punishment; for the slave is the owner's property.²⁷

God did not always limit access although he did later:

Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. Under his feet there was something like a pavement of sapphire stone, like the very heaven for clearness. God did not lay his hand on the chief men of the people of Israel; also they beheld God, and they ate and drank.²⁸

Seventy appears an important number as 70 elders are again called together in Numbers 11. Of course Jesus sends out 70 disciples in Luke 10 and it shows up elsewhere (70 nations in Genesis and 70 descendants of Jacob that accompanied him to Egypt).

²⁷ Exodus 21:20

²⁸ Exodus 24:9-11

On the Mountain

First Moses went up with Aaron and received a number of laws. He returned, the people agreed and they were written down. Then he went back up ("for forty days and nights") (Joshua accompanied him part way and waited) and received many ritual instructions and at the end



Figure 18 "The Phillip Medhurst Picture Torah 466. Moses descends from Mount Sinai. Exodus cap 34 vv 29-32. Raphael" by Philip De Vere - Own work. Licensed under CC BY-SA 3.0 via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:The_Phillip_Medhurst_Picture_Torah_466._Moses_descends_from_Mount_Sinai._Exodus_cap_34_vv_29-32._Raphael.jpg#/media/File:The_Phillip_Medhurst_Picture_Torah_466._Moses_descends_from_Mount_Sinai._Exodus_cap_34_vv_29-32._Raphael.jpg

When God finished speaking with Moses on Mount Sinai, he gave him the two tablets of the covenant, tablets of stone, written with the finger of God.²⁹

When he came down, he saw Aaron (at the People's behest) had made a golden god and they were worshipping it. Moses broke the tablets, destroyed the statue and *When Moses saw that the people were running wild (for Aaron had let them run wild, to the derision of their enemies), then Moses stood in the gate of the camp, and said, 'Who is on the Lord's side? Come to me!' And all the sons of Levi gathered around him. He said to them, 'Thus says the Lord, the God of Israel, "Put your sword on your side, each of you! Go back and forth from gate to gate throughout the camp, and each of you kill your brother, your friend, and your neighbour." ' The sons of Levi did as Moses commanded, and about three thousand of the people fell on that day. Moses said, 'Today you have ordained yourselves for the service of the Lord, each one at the cost of a son or a brother, and so have brought a blessing on yourselves this day.'*³⁰

At the Mountain

Plague followed and the Lord indicated his anger. Moses negotiated with him resulting in: *Moses said, 'Show me your glory, I pray.' And he said, 'I will make all my goodness pass before you, and will proclaim before you the name, "The Lord"; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But', he said, 'you cannot see my face; for no one shall see me and live.'* And the Lord continued, *'See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.'*³¹ Moses cut two more tablets, went up the Mountain and came down with them as tablets of the covenant and his face shining so that it needed to be veiled thereafter.

Aaron's two eldest sons were destroyed for a worship practice error in regard to the holy fire used. Then the tabernacle was built which later went before them in their travels.

The Travels Resume

At this point they were only eleven days travel distance from the border with Canaan. It was a tough journey through a land of rock and drought. There were complaints about a lack of meat – the worst complainers were struck dead by lightning.

²⁹ Exodus 31:18

³⁰ Exodus 32:25-29

³¹ Exodus 33:18-23

At Hazeroth, Aaron and Miriam complained about their relative ranking to Moses and the fact that he had married a foreign woman. Miriam (but not Aaron) was struck by leprosy and only cured after Moses intervened on her behalf. Interestingly, the foreign woman is identified as a Cushite. The only wife mentioned otherwise is a Midianite (also a foreign woman). Confusion or more than one wife (either simultaneously or serially)?

At Kadesh, twelve spies (one from each tribe) were sent into Canaan. Only Caleb and Joshua, two of the scouts (representing Judah and Ephraim, the two most prominent tribes in later history) thought the Hebrews could be successful in invading Canaan but they were unable to persuade the people. God expressed his anger in the Peoples lack of trust in God by indicating that only Caleb and Joshua should be alive when they entered the new land and thus the Israelites were sentenced to their long stay in the wilderness.

The Hebrews did attempt to enter Canaan but without God's help they were heavily defeated by the Canaanites and turned back.

In the Wilderness

Korah, a Levite cousin of Moses, together with three Reubenite leaders, Dathan, Abiram, and On led a rebellion against Moses and Aaron for leadership and the priesthood. They recruited 250 "princes" and a large following. Eventually, the four leaders and their households were swallowed in a pit, the princes were killed by heavenly fire, and 14,700 of the general population were killed by plague.

There followed a miraculous growing of vines from Aaron's rod, showing the validity of his claim to the priesthood.

So they then wandered in the wilderness for 38 years until the entire generation of warriors was dead. Miriam and Aaron had died in this time.

They then returned toward the Jordan.

Back to the Jordan

They passed by without harassing the people of Mount Seir (as God had given it to Esau's descendants) and the Moabites and the Ammonites as belonging to the descendants of Lot, one people by each of his two daughters.

Then Moses led the Hebrews first against King Sihon the Amorite of Heshbon at Jahaz and King Og of Bashan at Edrei. After the victories over the kings, there followed complete genocides against each people, only their livestock surviving.

These lands were given to certain of the tribes (Reubenites, Gadites, and the half-tribe of Manasseh) but these tribes were commanded to send their troops with the rest over the Jordan. Moses was forbidden to cross the Jordan and it was decreed that Joshua would lead them.

*Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land ...Then Moses, the servant of the Lord, died there in the land of Moab...Moses was one hundred and twenty years old when he died.*³²

*Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face.*³³

³² Deuteronomy 34:5-7

³³ Deuteronomy 34:10

44



Balaam

The main story of Balaam occurs during the sojourn of the Israelites in the plains of Moab, east of the Jordan River, at the close of forty years of wandering, shortly before the death of Moses and the crossing of the Jordan. Balak, king of Moab (Numbers 22:2), consequently became alarmed, and sent elders of Midian and his Moabite messengers (Numbers 22:4–5), to Balaam, son of Beor, to induce him to come and curse Israel. Balaam sent back word that he can only do what YHWH commands, and God, Elohim has, via a nocturnal dream, told him not to go. Moab consequently sent higher-ranking priests and offered Balaam honours. Balaam, in his covetousness, continued to press God. God finally gave him over to his greed and permitted him to go but with instructions to say only what God commanded. Balaam thus, without being asked again, set out in the morning with the princes of Moab. God became angry that he went. The Angel of the Lord (Numbers 22:22) was sent to prevent him. At first the angel was seen only by the donkey Balaam is riding, which tried to avoid the otherwise invisible angel. After Balaam started punishing the donkey for refusing to move, it was miraculously given the power to speak to Balaam (Numbers 22:28), and it complained about Balaam's treatment. At this point, Balaam was allowed to see the angel, who informed him that the donkey was the only reason the angel did not kill Balaam. Balaam immediately repented, but was told to go on.

Balak met with Balaam at Kirjat Huzoth, and they went to the high places of Baal, and offered sacrifices on seven altars, leading to Balaam being given a prophecy by Yahweh, which he spoke to Balak. However, the prophecy blesses Israel. Balak remonstrated, but Balaam reminded him that he could only speak the words put in his mouth, so Balak took him to another high place at Pisgah, to try again. Building another seven altars here, and making sacrifices on each, Balaam provided another prophecy blessing Israel.

Balaam finally was taken by a now very frustrated Balak to Peor, and, after the seven sacrifices there, decided not to seek enchantments but instead looked upon the Israelites from the peak. The Spirit of God came upon Balaam and he delivered a third positive prophecy concerning Israel. Balak's anger rose to the point where he threatened Balaam, but Balaam merely offered a prediction of fate. Balaam then looked upon the Kenites, and Amalekites and offered two more predictions of fate. Balak and Balaam then simply go to their respective homes ... for the moment.



Figure 19 Balaam and the angel. Nuremberg Chronicle (1493)

Balaam returned to King Balak and explained how he could get the Israelites to curse themselves, thereby removing the protection God had given them. He counseled that King Balak and his people ensnare God's chosen people by offering them prostitutes and unclean food

sacrificed to idols. Israel engaged in sexual immorality and idolatry with the women of Moab, resulting in God's anger and a deadly plague.

Balaam died 'by the sword' during a battle for the Reubenite occupation of Moabite land.

Joshua

Joshua is one of the most admirable characters in the Bible, honouring the Lord and Moses, leading the Israelites through numerous largely victorious battles in the conquest of Canaan with wholesale destruction of many sites, and dying full of honours at 110. He was of course a ferocious conqueror and practitioner of serial genocides but this was his understanding of divine command. He is the last noted leader of all Israel until the United Monarchy. While the Bible makes little of his status as an Ephraimite, the following is from 1 Chronicles 5: 1-2.

The sons of Reuben the firstborn of Israel. (He was the firstborn, but because he defiled his father's bed his birthright was given to the sons of Joseph son of Israel, so that he is not enrolled in the genealogy according to the birthright; though Judah became prominent among his brothers and a ruler came from him, yet the birthright belonged to Joseph. (N. B. Ephraim was Joseph's eldest son).

The Book of Judges and archaeology seem to suggest a more gradual occupation of Canaan (meanwhile (or shortly thereafter) the Philistines, perhaps a Mycenaean people) settled Southern Canaan.

Philistines

The Philistines appear to be a people of Aegean origin who settled on the southern coast of Palestine in the 12th century BCE. The first records of the Philistines are inscriptions and reliefs in the mortuary temple of Ramses III at Madinat Habu, where they appear under the name *prst* (Peleset), as one of the Sea Peoples that invaded Egypt about 1190 BCE after ravaging Anatolia, Cyprus, and Syria. After being repulsed by the Egyptians, they settled—possibly with Egypt's permission—on the coastal plain of Palestine from Joppa (modern Tel Aviv–Yafo) southward to Gaza.

At sites occupied by the Philistines at an early period, a distinctive type of pottery, a variety of the 13th-century Mycenaean styles, has been found.

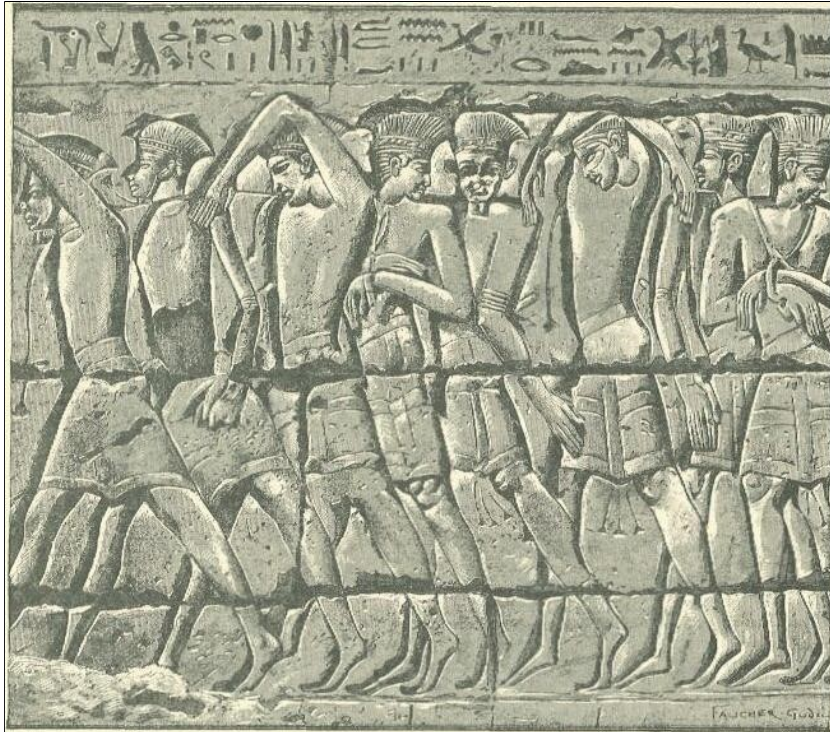


Figure 20 Peleset, captives of the Egyptians, from a graphic wall relief at Medinet Habu. In about 1185-52 BC, during the reign of Ramesses III.

Joshua's Entry into Canaan

Joshua, using the Ark, caused the Jordan to part and the people crossed over. He made a memorial from twelve stones taken from the middle of the dry Jordan. The famous battle of Jericho followed with its story of the helpful prostitute Rahab who saved Joshua's scouts and was herself in turn spared by the Hebrews and the collapse of the walls after parades and trumpets. While archaeology has shown that Jericho is one of the oldest walled cities on the planet, it was probably destroyed about 100 years before Joshua's time and may well have been uninhabited.

Matthew claims Rahab as an ancestress of David (and thus Joseph) as the mother of Boaz who marries Ruth. The later Rabbis claimed that she married Joshua.

The people then moved their destructive campaign on to Ai where they were defeated, apparently because Achan had hidden plunder from Jericho. After Achan, his children, sheep,



Figure 21 "Benjamin West - Joshua passing the River Jordan with the Ark of the Covenant - Google Art Project" by Benjamin West - 1QFKub9RpoHOHg at Google Cultural Institute, zoom level maximum. Licensed under Public Domain via Commons - https://commons.wikimedia.org/wiki/File:Benjamin_West_-_Joshua_passing_the_River_Jordan_with_the_Ark_of_the_Covenant_-_Google_Art_Project.jpg#/media/File:Benjamin_West_-_Joshua_passing_the_River_Jordan_with_the_Ark_of_the_Covenant_-_Google_Art_Project.jpg

and other livestock, are stoned to death, the Hebrews eventually were victorious.

The Blessings and Curses

Joshua then took the time out of his campaign to go to the area between Mount Ebal and Mount Gerizim to set up an altar and divide the people in half and declare a set of curses and blessings. This process was set out in the Deuteronomy chapters 11 and 27. According to our current Bible, the altar was set up on Mount Ebal, the site of the Deuteronomic curses. Samaritan versions of the Torah suggest rather that the altar was on Mount Gerizim, which was their central holy place in competition with Jerusalem. A Dead Sea Scroll fragment has been found with the Mount Gerizim version.

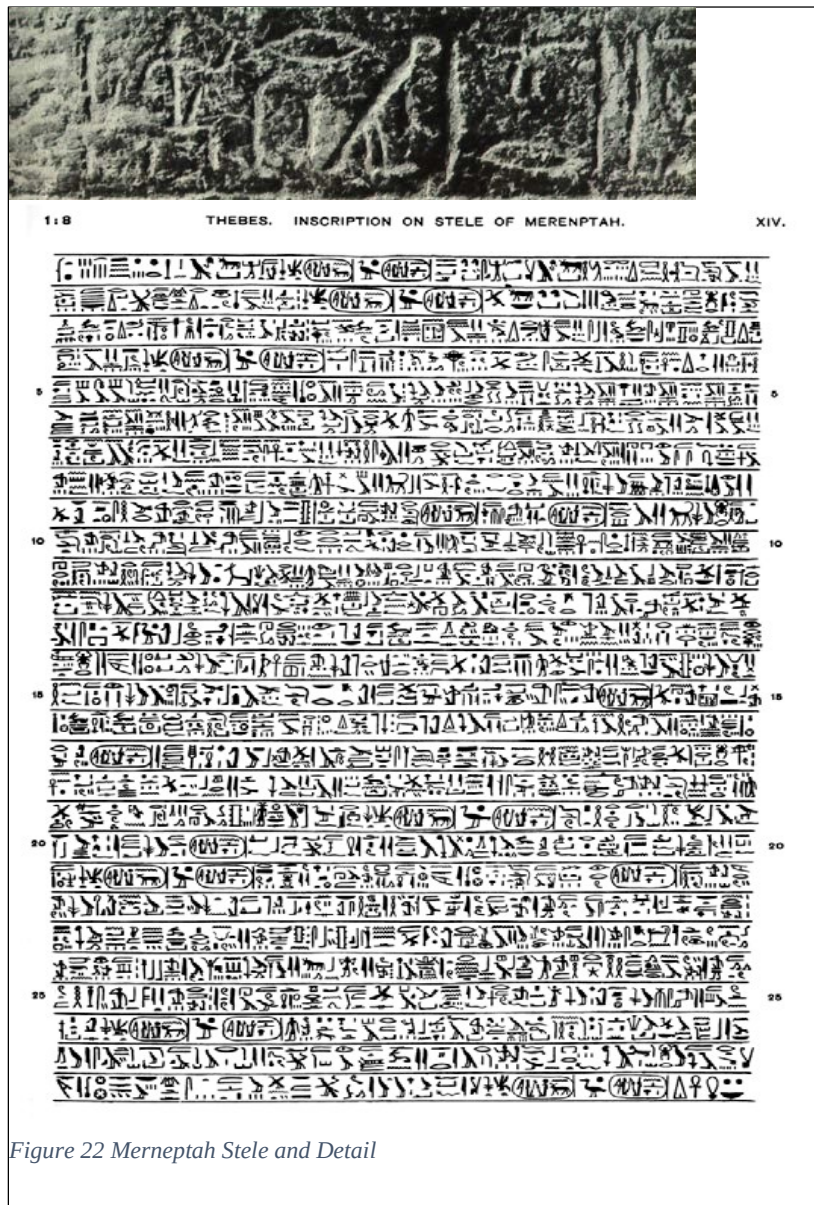
The whole law was also read out, a foreshadowing of the reading of the law after the return from the Babylonian Captivity.

Joshua actually set out the religious centre by establishing the location of the Ark at Shiloh in Ephraimite country.

Merneptah Stele

About 1200 BC, Merneptah, Pharaoh between Ramses II and Ramses III, erected a victory Stele including lines which are translated as:

The princes are prostrate, saying, "Peace! "Not one is raising his head among the Nine Bows. Now that Tehenu (Libya) has come to ruin, Hatti is pacified; The Canaan has been plundered



into every sort of woe: Ashkelon has been overcome; Gezer has been captured; Yano'am is made non-existent. Israel is laid waste and his seed is not; Hurru is become a widow because of Egypt.

which is believed to be the first external reference to Israel. While Ashkelon, Gezer and Yanoam are given the determinative for a city – a throw stick plus three mountains – the hieroglyphs that refer to Israel instead employ the throw stick (the determinative for "foreign") plus a sitting man and woman (the determinative for "people") over three vertical lines (a plural marker):

Gibeon

The Hivites of Gibeon, then play a curious trick, pretending to be a far distant tribe and entering

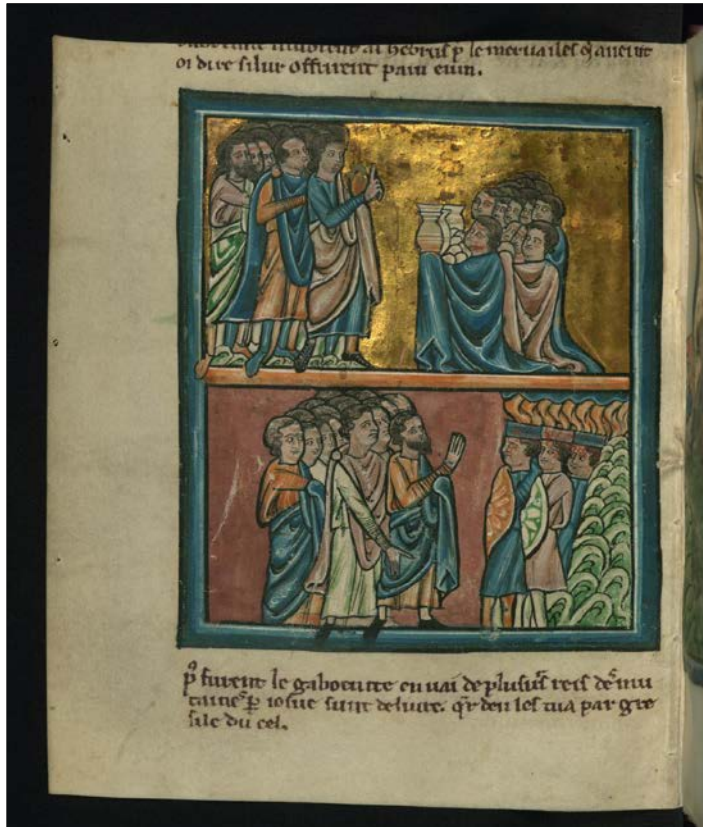


Figure 23 "William de Brailes - Top - The Gibeonites Make Peace (Joshua 9 -3-15) Walters W10619V - Full Page" by William de Brailes - Walters Art Museum: Home page Info about artwork. Licensed under Public Domain via Wikimedia Commons -

[https://commons.wikimedia.org/wiki/File:William_de_Brailes_-_Top_-](https://commons.wikimedia.org/wiki/File:William_de_Brailes_-_Top_-_The_Gibeonites_Make_Peace_(Joshua_9_-3-15)___Walters_W10619V_-_Full_Page.jpg#/media/File:William_de_Brailes_-_Top_-_The_Gibeonites_Make_Peace_(Joshua_9_-3-15)___Walters_W10619V__Full_Page.jpg)

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into an alliance with the Israelites. When shortly thereafter, they are found to be only three days away, this halts the genocidal march of Joshua. He honours the agreement but the Gibeonites are condemned to be servants.

Later a local coalition attacks them and Joshua comes to their aid. In order to complete the victory, Joshua requests and God grants a stay in the motion of the sun for several hours (this passage plays a key part in the rejection of Galileo's position by the Renaissance Roman Catholic Church).



Figure 24 "JoshuaSun Martin" by John Martin -
http://www.bridgemanartondemand.com/art/96279/Joshua_Commanding_the_Sun_to_Stand_Still_upon_Gibeon_1816.
Licensed under Public Domain via Commons -
https://commons.wikimedia.org/wiki/File:JoshuaSun_Martin.jpg#/media/File:JoshuaSun_Martin.jpg

Many years later, Saul attacks them. God imposes a three year drought for this breach of the prior covenant which David only ends by surrendering seven of Saul's grandsons to be hanged by the Gibeonites.

The Campaigns and the Division

Many victorious campaigns followed with genocidal destruction but not all of Canaan was conquered.

Nevertheless, Joshua divided all of the land between the tribes (twelve with the two Josephite tribes). While the Levites were not given a specific land, they were given urban settlements throughout the land.

Special mention is made of the granting of Hebron and area to Joshua's fellow scout and only other survivor of the flight from Egypt, Caleb and his family. He went right to work, conquering it.

Not all the other allotments were followed up so aggressively.

Campaign Maps

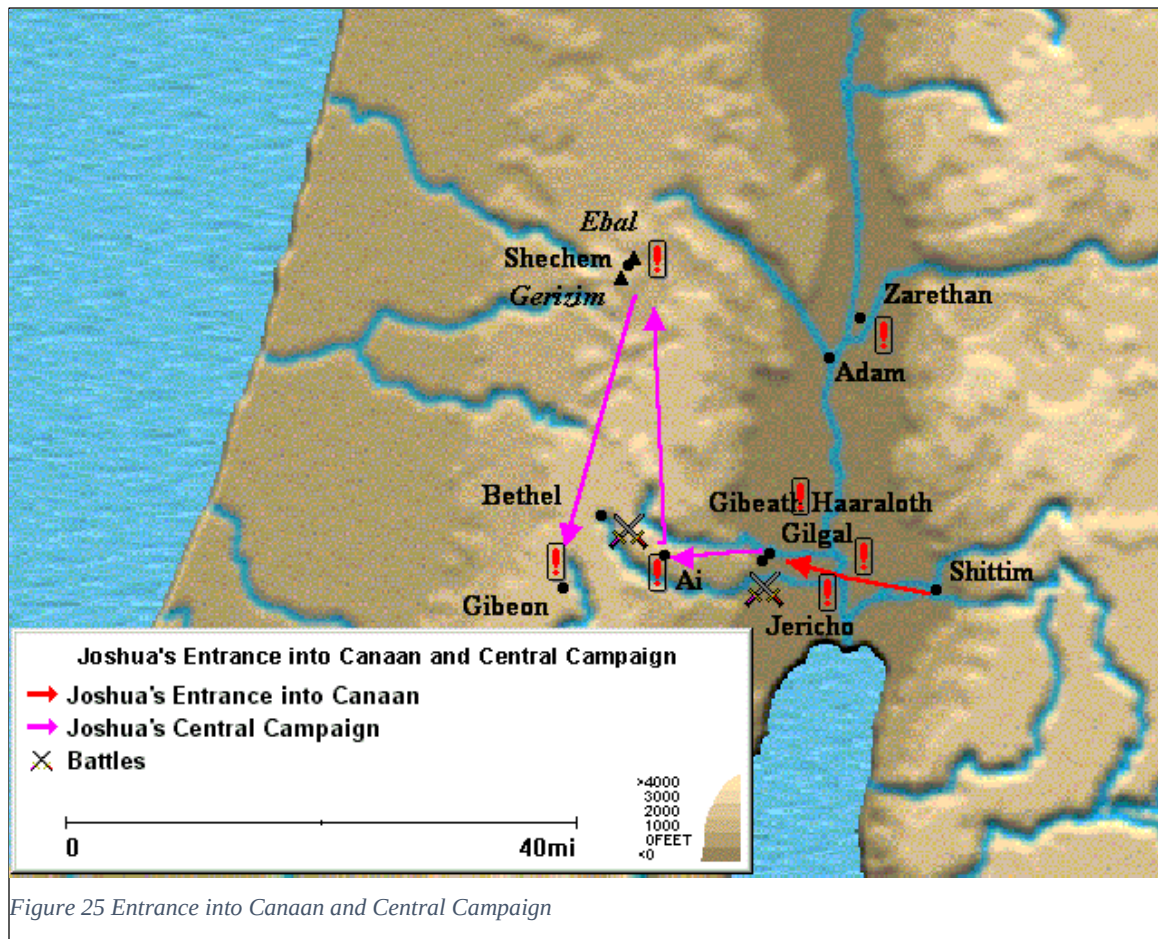


Figure 25 Entrance into Canaan and Central Campaign

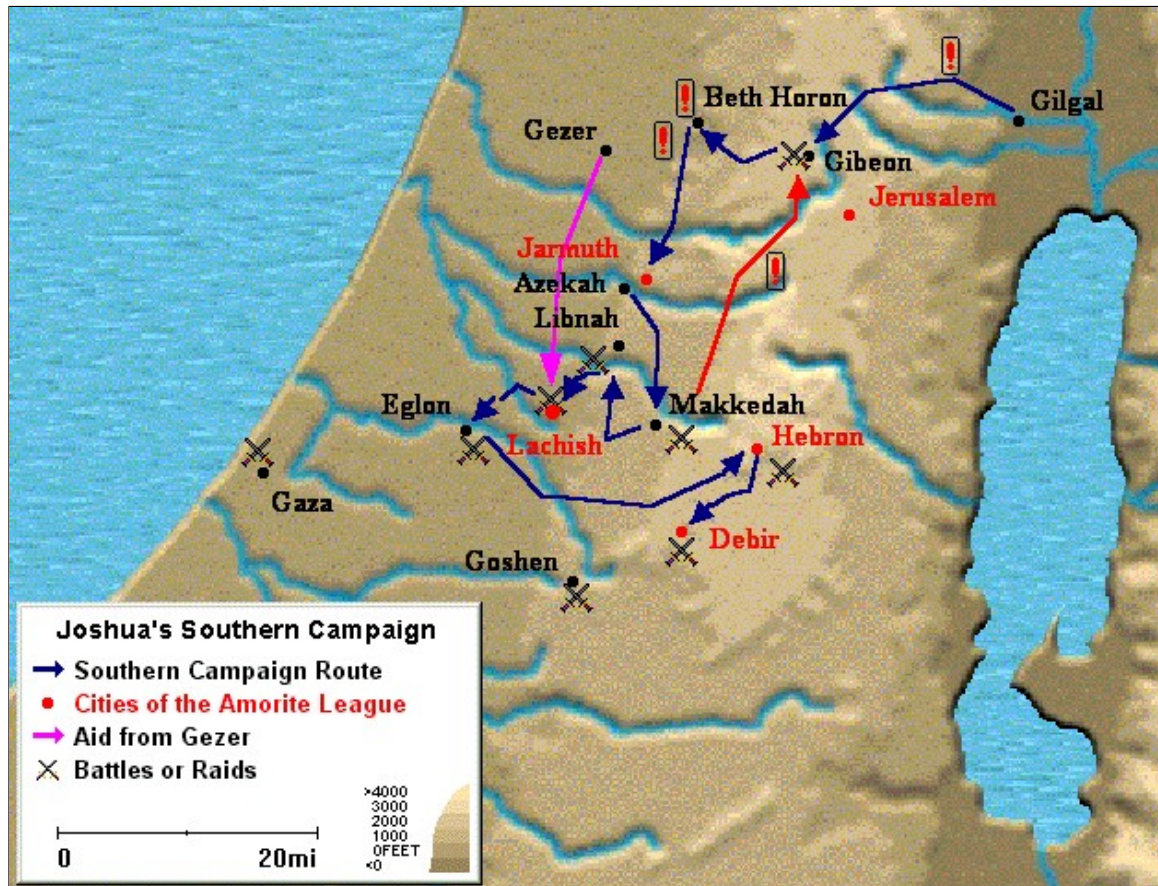


Figure 26 Southern Campaigns

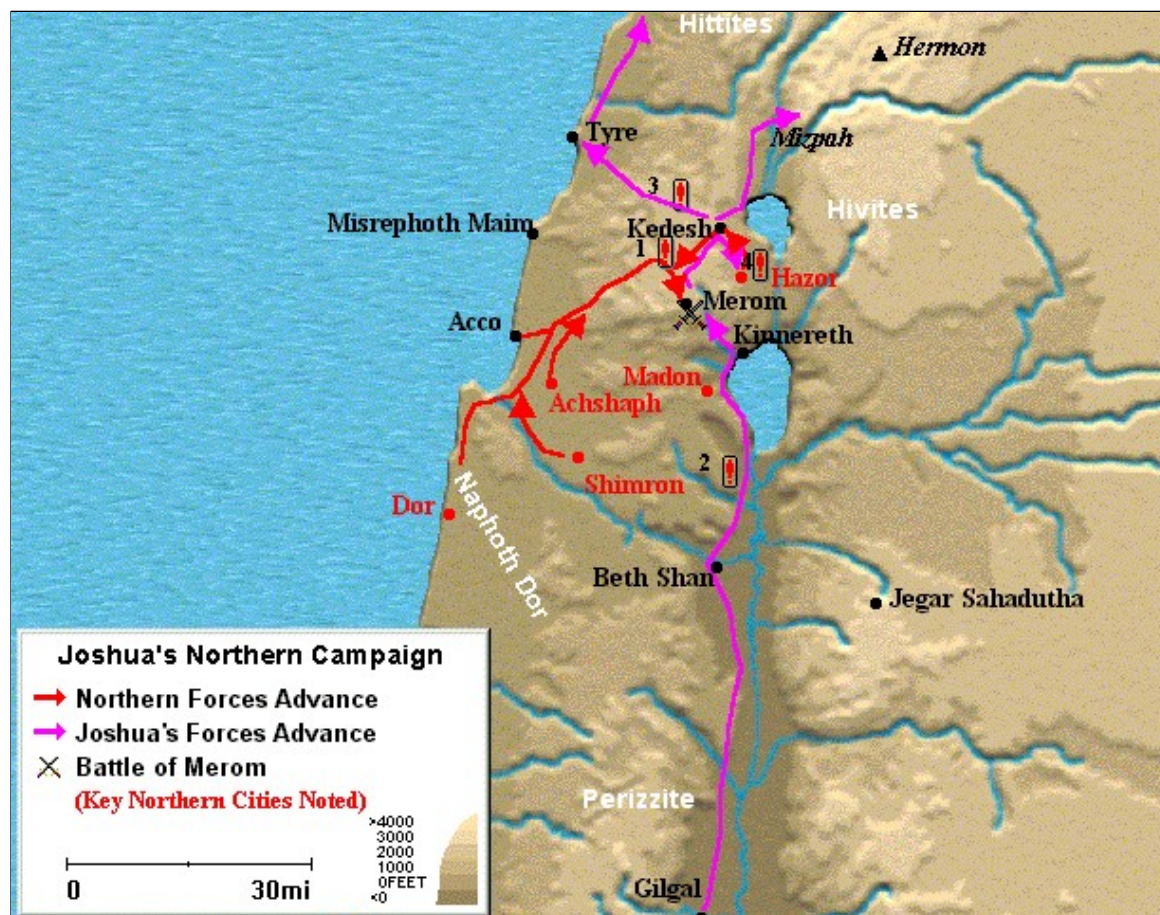


Figure 27 Northern Campaign

Division of Lands



Figure 28 Division of Lands

Polytheism, Henotheism/Monolarty, Monotheism

Polytheism is the worship of multiple Gods, although often there is a chief God and it may edge towards a view of a single divinity

Monotheism is the belief in a single God.

Henotheism/Monolarty is the worship of a single God while acknowledging that other Gods may or do exist.

Until 2nd Isaiah (chapters 40- of the Book of Isaiah) and the Babylonian Captivity, the Bible seems to support Henotheism/Monolarty or at least it appears to be a significant strain. We note that from Moses to the Babylonian Captivity, there appears to be a conflict between the worship of the God of Israel and various competitors. It is much easier to understand if the followers of God acknowledged those other Gods as real. There is archaeological evidence of joint worship and the Bible has interesting fragments and phrasings

Biblical Evidence for Belief in Many Gods

There are a number of biblical comments consistent with this such as the form of the First Commandment:

*You shall have no other gods **before me**.*³⁴

Job 1:6

One day the heavenly beings came to present themselves before the Lord

Psalms 82:

God has taken his place in the divine council; in the midst of the gods he holds judgement: 'How long will you judge unjustly and show partiality to the wicked? Selah Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.' They have neither knowledge nor understanding, they walk around in darkness; all the foundations of the earth are shaken. I say, 'You are gods, children of the Most High, all of you; nevertheless, you shall die like mortals, and fall like any prince.' Rise up, O God, judge the earth; for all the nations belong to you!

Archaeological Evidence

In 1975–1976, archaeologists excavating at a site in the Negev desert called Kuntillet Ajrud discovered a large collection of Hebrew inscriptions. Archaeologists have excavated a small fort there that was in use from around 850 to 750 B.C.E. What makes this small site significant are inscriptions that include three references to people who are blessed in the name of “Yahweh and his Asherah.”

³⁴ Exodus 20:3; Deuteronomy 5:7

Another type of archaeological object that may shed light on ancient Judean religious practices is what archaeologists have labeled Judean pillar figurines.



Figure 29 « Judean female figurines - Israel Museum, Jerusalem » par Chamberi — Travail personnel. Sous licence CC BY-SA 3.0 via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Judean_female_figurines__Israel_Museum,_Jerusalem.jpg#/media/File:Judean_female_figurines_-_Israel_Museum,_Jerusalem.jpg

Rise of the Judges

After the death of the elders who were contemporaneous with Joshua, the Hebrews often worshipped other gods, God punished them with subjugation to others and then raised up a judge to return the situation to its wholesome nature.

They fell under the rule of King Cushan-rishathaim of Aram-naharaim for eight years and then the first of the judges, Othniel son of Kenaz (nephew and son-in-law of Caleb) who led for forty years.

The Israelites reverted and served King Eglon of Moab for eighteen years. The next judge was Ehud son of Gera, the Benjaminite, a left-handed man who carried out a surprise assassination of Eglon with a hidden sword. Then he led a successful attack on Moab and there was peace for eighty years.

*After him came Shamgar son of Anath, who killed six hundred of the Philistines with an ox-goad. He too delivered Israel.*³⁵

³⁵ Judges 3:31



Figure 30 "19 Ehud kills Eglon - Judges 3 21 - Ford Madox Brown" by Ford, Maddox, Brown Bible - http://www.artbible.net/1T/Jud_01_21_National_heroes/source/19%20Ehud%20kills%20Eglon%20-%20Judges%203%2021%20-%20Ford%20Madox%20Brown.jpg. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:19_Ehud_kills_Eglon_-_Judges_3_21_-_Ford_Madox_Brown.jpg#/media/File:19_Ehud_kills_Eglon_-_Judges_3_21_-_Ford_Madox_Brown.jpg

Deborah and Barak and Shamgar

*The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the Lord for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly for twenty years.*³⁶

³⁶ Judges 4:1-3

The Judge was Deborah and her general Barak. They defeated Sisera. He fled for sanctuary to Jael wife of Heber the Kenite who hid him under a rug and then drove a tent peg through his head. Then Jabin was defeated. A lengthy song of victory follows. There followed 40 years of rest.



Figure 31 "Tissot Deborah Beneath the Palm Tree" by James Tissot - [http://www.thejewishmuseum.org/onlinecollection/object_collection.php?objectid=26429&artistlist=1&an=James Jacques Joseph Tissot](http://www.thejewishmuseum.org/onlinecollection/object_collection.php?objectid=26429&artistlist=1&an=James+Jacques+Joseph+Tissot). Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Tissot_Deborah_Beneath_the_Palm_Tree.jpg#/media/File:Tissot_Deborah_Beneath_the_Palm_Tree.jpg

*After him came Shamgar son of Anath, who killed six hundred of the Philistines with an ox-goad. He too delivered Israel.*³⁷

³⁷ Judges 3:31. It is suggested that this should follow Samson as the Philistine reference seems too early

Gideon

Then the Midianites prevailed over Israel and eventually Gideon (aka Jerubbaal) of Manasseh was raised up. He was ordered to reduce his army to three hundred to show the power of the



Figure 32 "Poussin La Victoire de Gédéon contre les Madianite" by Nicolas Poussin - Aiwaz. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Poussin_La_Victoire_de_G%C3%A9d%C3%A9on_contre_les_Madianite.jpg#/media/File:Poussin_La_Victoire_de_G%C3%A9d%C3%A9on_contre_les_Madianite.jpg

Lord and he was successful.

After the victory, he was pursuing two kings of Midian, Zebah and Zalmunna, and asked for supplies from Succoth and Peniel. He was refused and he came back after capturing them. He then punished both cities, especially Succoth. He then killed the kings.

He was offered the kingship. While he refused, he did ask for a share of the spoils of victory and from them made a golden ephod, apparently some form of idol as Israel worshipped it.

Abimelech

He judged for 40 years and left 70 sons by his wives and one, Abimelech, by a concubine in Shechem. After the usual Israeli bad behavior, Abimelech hired help in Shechem and went and killed all his brothers except Jotham who escaped. Abimelech was then made king of Shechem and Beth-millo.

After three years, a rebellion led by Gaal son of Ebed rose up. Abimelech was largely successful in putting down the rebellion but a woman of Thebez fatally wounded him with a rock and he had himself killed by a blade administered by a man so it wouldn't be said he was killed by a woman.

Tola and Jair

Tola son of Puah son of Dodo, a man of Issachar, who lived at Shamir in the hill country of Ephraim, rose to deliver Israel. He judged Israel for twenty-three years.³⁸

After him came Jair the Gileadite, who judged Israel for twenty-two years. He had thirty sons who rode on thirty donkeys; and they had thirty towns, which are in the land of Gilead, and are called Havvoth-jair to this day³⁹.

Jephthah

Doing evil, Israel was placed under the Philistines and the Ammonites for 18 years. The Israelites then called on Jephthah son of Gilead (the son of a prostitute) to lead them. He had previously been driven out by his brothers. At first, he tried negotiation which included this passage: *Should you not possess what your god Chemosh gives you to possess? And should we not be the ones to possess everything that the Lord our God has conquered for our benefit?* ⁴⁰He then made this vow: *If you will give the Ammonites into my hand, then whoever comes out of the doors of my house to meet me, when I return victorious from the Ammonites, shall be the Lord's, to be offered up by me as a burnt-offering.* ⁴¹This ended up being his daughter. He was

³⁸ Judges 10:1-2

³⁹ Judges 10:3-4

⁴⁰ Judges 11:24

⁴¹ Judges 11:30-31

successful but went on to sacrifice his daughter, to which sacrifice she consented after begging a delay of two months to “*bewail*” her virginity..

He then led the Gileadites in a successful war against the Ephraimites with great slaughter. He judged for six years.

Ibzan, Elon, and Abdon

*After him Ibzan of Bethlehem judged Israel. He had thirty sons. He gave his thirty daughters in marriage outside his clan and brought in thirty young women from outside for his sons. He judged Israel for seven years.*⁴²

*After him Elon the Zebulunite judged Israel; and he judged Israel for ten years.*⁴³

*After him Abdon son of Hillel the Pirathonite judged Israel. He had forty sons and thirty grandsons, who rode on seventy donkeys; he judged Israel for eight years.*⁴⁴

*The Israelites again did what was evil in the sight of the Lord, and the Lord gave them into the hand of the Philistines for forty years.*⁴⁵

Samson

Manoah the Danite and his wife were unable to have children but an angel promised a son who would begin to deliver Israel. He would be a lifelong Nazirite (Numbers 6:1–21) which required that he never cutting his hair.

While Samson is said to have judged for 20 years, it seems more of a series of adventures based on sex and strength. He married a Philistine woman and then entered into a riddle contest. By threatening to burn her, the riddle contestants had her wheedle the answer out and won. He got the prize by killing 30 men in Ashkelon. His wife’s father then gave his wife to his best man. In anger, he tied torches to foxes’ tails to burn their grain. The Philistines then burned his wife and her father. Samson then slaughtered some Philistines. When the Philistines chased him, the people of Judah bound him and turned him over.

He then burst his bonds and killed a thousand Philistines with the jawbone of a donkey.

⁴² Judges 12:8-9

⁴³ Judges 12:11

⁴⁴ Judges 12:13-14

⁴⁵ Judges 13:1

Next, he took up with a prostitute of Gaza. When the Gazites laid in wait for him, he took hold of the doors of the city gate and the two posts, pulled them up, bar and all, put them on his shoulders, and carried them to the top of the hill that is in front of Hebron.

Delilah

He then took up with Delilah who the Philistines promised eleven hundred pounds of silver to find his secret.

First he told her that seven bowstrings could bind him, then, in turn, that a new rope and then a web made of seven locks of his head could successfully tie him. She tried each in turn and called the Philistines in but he easily burst the bonds in each case.

Then, amazingly after all this, he told her the truth that being shaved would weaken him. Then the Philistines captured him and gouged out his eyes.



Figure 33 "Anthonis van Dyck 052" by Anthony van Dyck - The Yorck Project: 10.000 Meisterwerke der Malerei. DVD-ROM, 2002. ISBN 3936122202. Distributed by DIRECTMEDIA Publishing GmbH.. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Anthonis_van_Dyck_052.jpg#/media/File:Anthonis_van_Dyck_052.jpg

In prison his hair grew back. He was brought out during a sacrifice to Dagon. Praying to the lord, his strength was renewed and he pushed over the pillars holding up the house, killing many enemies and himself.

The Curious Story of Micah and his Gods

Micah, in the land of the Ephraimites, had stolen 1100 silver shekels from his mother. When he confessed and returned them, she rejoiced and used 200 shekels for a cast idol. Micah added an ephod⁴⁶ and a teraphim to the cast idol and created a shrine.

At first he recruited his son to act as a priest but when he had a chance to acquire a Levite from Bethlehem, he the Levite replace his son.

The Tribe of Dan was looking for a home. According to Judges they had not been allocated one but Joshua says they were allocated one and lost it, probably to the Philistines. This struggle with the Phillistines is probably related to the Samson⁴⁷ stories. Their scouts found Micah's little shrine and their forces, on the way to conquering the northern town of Laish and renaming it Dan, acquired the priest and the three religious objects and maintained them as long as the Ark was at Shiloh.

Micah with his neighbours chased them, crying: *'You take my gods that I made, and the priest, and go away, and what have I left? How then can you ask me, "What is the matter?"'*⁴⁸ but was too weak to recover them.

⁴⁶ The word ephod is one that creates great confusion. In some places it appears to be a linen garment but in this story it is clearly some kind of object that can be worshipped (as is the teraphim) as with Gideon (above).

⁴⁷ Who was a Danite

⁴⁸ Judges 18:24

Tribe of Benjamin and the Rape

Another Bethlemite Levite had a concubine. He took her to visit her father. Despite her father wanting them to stay, he left for home and eventually ended up in a public square in Gibeah of the Benjaminites. He was offered hospitality by an old man but in the night, local inhabitants demanded the Levite so they could have sex with him. The old man offered his own virgin daughter and the concubine to the crowd but they refused⁴⁹. Then the man threw out the concubine to the crowd.



Figure 34 "Dore 084" by Gustave Dore - Gustave Dore. Licensed under Public Domain via Commons - https://commons.wikimedia.org/wiki/File:Dore_084.jpg#/media/File:Dore_084.jpg

⁴⁹ Note the similarity to the earlier Lot story

The crowd raped the concubine near to death. It is not clear if, when the Levite found her at the door in the morning, she was already dead, she subsequently died, or she died when the Levite cut her into 12 pieces and sent them throughout the land. This display of parts of her body aroused the other tribes against the Benjaminites. At some point, they promised not to allow their women to be given to Benjamin. They demanded that the evil doers be handed over but Benjamin refused.

The other tribes gathered their forces and war was on.

Battle of Gibeah

While vastly outnumbered, Benjamin was not deterred and gathered their forces including: *seven hundred picked men who were left-handed; every one could sling a stone at a hair, and not miss.*⁵⁰

On the first and second day, Benjamin was successful. On the third day, the other tribes executed a mock retreat with a force in hiding for an ambush.

The ploy was successful, Gibeah was burned and most of Benjamin was destroyed including all the women and children except for 600 men who retreated and held out at the rock of Rimmon for four months.

Israel came to regret the loss of a tribe but were faced with the problem that there were no women of Benjamin left and the other tribes had pledged not to give their wives.

Wives for Benjamin

Faced with the burden of their vow, they searched their memory and found that no one from Jabesh-gilead had come to the assembly. So they went to Jabesh-gilead, slaughtered all but the young virgin women (400 in number). They then declared peace with Benjamin and gave them the 400 as wives. This was accepted but more wives were needed so a stratagem was devised.

The Benjaminites were instructed to hide near Shiloh at the site of an annual festival. They were then to seize sufficient women⁵¹. The people of Shiloh were not held to break the vow as they did not give their daughters. While Benjamin survived, it became the junior partner of Judah and part of the Southern kingdom. While it is seldom mentioned (although Mordecai in the Book of Esther is a Benjaminite), this is the reason that there are only 10 tribes lost to the Assyrians.

⁵⁰ Judges 20:16

⁵¹ Note the similarity to the Rape of the Sabine Women at the founding of Rome

Ruth

Naomi, originally from Bethlehem, was living in Moab when her husband and two married sons died. She decided to return and both her daughters-in-law offered to return with her but she tried to dissuade them, being only successful with Oprah and not Ruth. *Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God.*⁵² Being poor, she was sent to glean at a rich relative's (Boaz) lands. He received her well and she kept attending. Eventually Naomi instructed her to clean up and come to Boaz alone at night and uncover his



Figure 35 "1795-William-Blake-Naomi-entreating-Ruth-Orpah" by William Blake - Scanned by H. Churchyard. Licensed under Public Domain via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:1795-William-Blake-Naomi-entreating-Ruth-Orpah.jpg#/media/File:1795-William-Blake-Naomi-entreating-Ruth-Orpah.jpg>

⁵² Ruth 1:16

feet and lie down (presumably code for more intimate behavior). Boaz was appropriately moved and agreed to marry her if the problem of a closer relative could be resolved.

He offered the sale of Naomi's land to this relative who, while at first positive, refused when he found he would have to marry Ruth. Boaz then married her. They had a son Obed, David's grandfather.

Samuel

Samuel's Birth and Eli

Eli was high priest at Shiloh (he is also described as a judge) with his sons Hophni and Phineas. Elkanah, an Ephraimite, prayed annually with his two wives, Peninnah and Hannah. Hannah was barren and was abused by her co-wife for it although her husband favoured her. She promised

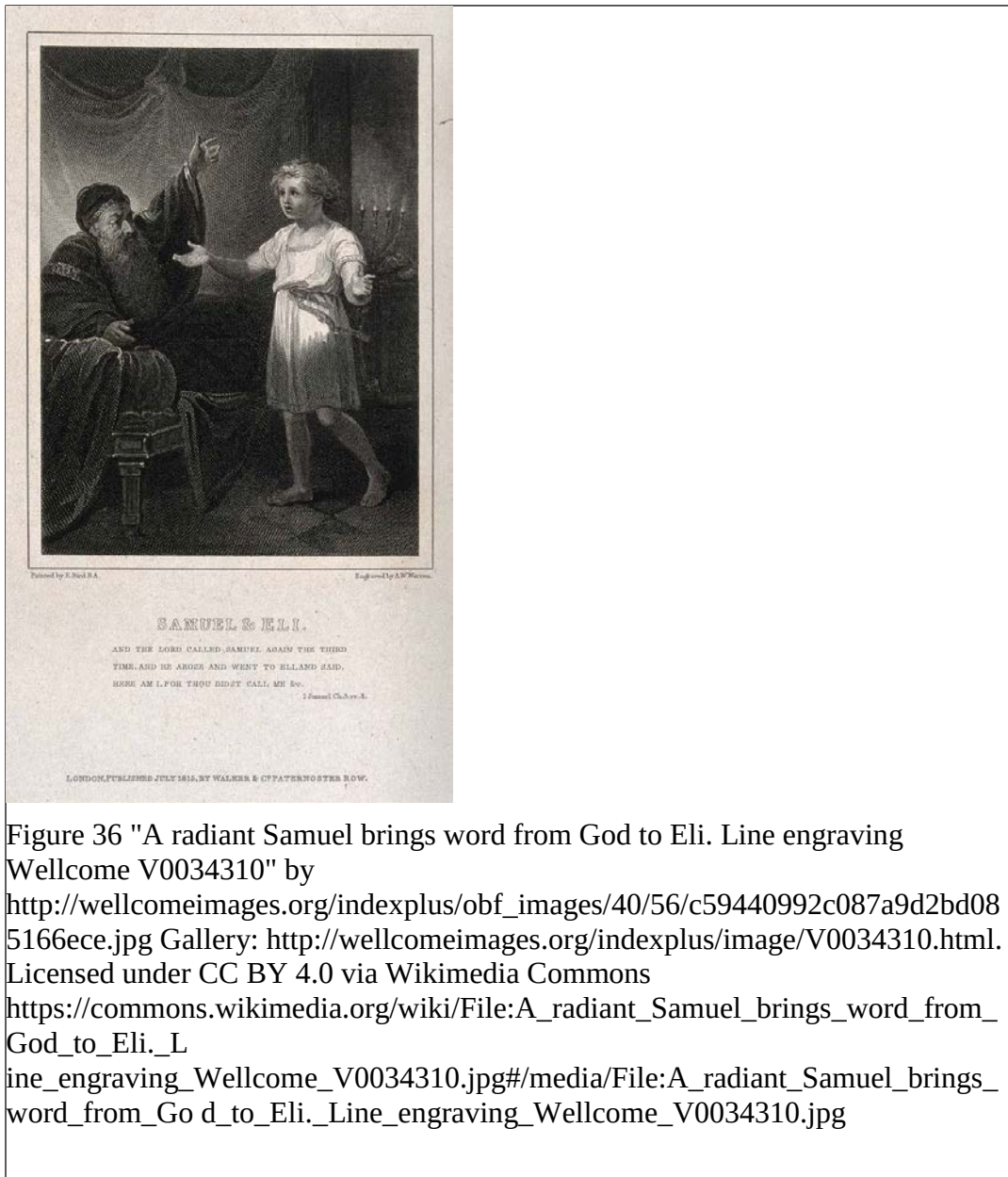


Figure 36 "A radiant Samuel brings word from God to Eli. Line engraving Wellcome V0034310" by

http://wellcomeimages.org/indexplus/obf_images/40/56/c59440992c087a9d2bd085166ece.jpg Gallery: <http://wellcomeimages.org/indexplus/image/V0034310.html>.

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https://commons.wikimedia.org/wiki/File:A_radiant_Samuel_brings_word_from_God_to_Eli._L

ine_engraving_Wellcome_V0034310.jpg#/media/File:A_radiant_Samuel_brings_word_from_God_to_Eli._Line_engraving_Wellcome_V0034310.jpg

that if she had a son, he would be a Nazirite and Samuel was the result. After weaning him, she took him and gave him to the temple, apparently only seeing him on annual visits when she gave him a linen ephod (obviously something different than Micah's) to wear. She added five more children to Elkanah's family.

Eli's sons were corruptly abusing their positions. Eli received word from a man of God that they would die by the sword and that none of the line shall live to old age and that another would take his place. We later have the story of one of his descendants serving David but losing out during the succession crisis following David's death. This appears to be when Eli's line is replaced by that of Zadok.

Samuel received a number of visitations from God. At first, he thought it was his master Eli calling but Eli straightened him out. The first vision he had confirmed the fate of Eli's house which he was called upon to relate to Eli.

The Ark

The Philistines and Israelis battled between Aphek and Ebenezer. After a Philistine victory, the Israelis brought the Ark to the battlefield under the guardianship of Eli's sons. Another Philistine victory ensued with the capture of the Ark and death of Eli's sons. On hearing the news, Eli collapsed and died.

The Philistines held the Ark in various places for seven months with various disasters to their god Dagon and to the Philistines, so they returned it to the Israelis at Beth-shemesh together with guilt offerings of 5 gold tumours and 5 gold mice. The descendants of Jeconiah did not join in the rejoicing, so the Lord killed 70 of them⁵³.

The Ark was then taken to Kiriath-jearim where it sat for 20 years.

Samuel the Judge

Samuel urged the abandonment of the Baals and Astartes and foreign gods. To consecrate this returning to the Lord, he held a great ceremony at Mizpah. The Philistines attacked them there but the Lord made a mighty thunder and the Israelis were victorious. Samuel set up a stone to celebrate and called it Ebenezer. The Philistines were continually defeated and lost their cities⁵⁴.

Samuel ruled until he was old and then set up his sons, Joel and Abijah. They, like Eli's sons, abused their position.

⁵³ NRSV –In the NIV, they were punished because they looked into the Ark.

⁵⁴ But somehow they bounced back

The people cried out for a king. Samuel was unwilling but the Lord advised him that it was a rejection of the Lord, not Samuel. He was told to warn them and then choose a king if they insisted, which they did.

Samuel then, on the command of the Lord, chose Saul of Benjamin, a handsome man and anointed him but his choice was at first revealed only to Saul.



Figure 37 "Saul meets Samuel" by James Tissot - <http://www.cts.edu/ImageLibrary/Images/oldtest/TissSaul.jpg>. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Saul_meets_Samuel.jpg#/media/File:Saul_meets_Samuel.jpg

The United Monarchy

Saul

Saul Becomes King

Samuel gathered the people at Mizpah where, through a lot scheme, surprise – Saul was chosen as king even though he was hiding with the baggage. He is reported as the tallest by far of the people. Nahash, king of the Ammonites, was encroaching on Hebrew territory and gouging out the right eyes of the defeated. He began besieging Jabesh-gilead. They agreed to surrender if they weren't rescued in seven days but Saul energized the people and the Ammonites were defeated with great slaughter.

Saul was then enthroned at Gilgal and Samuel semi-retired.

War with the Philistines

Saul and his son Jonathan started a war with the Philistines which they were losing. Samuel had promised to come within seven days to make the appropriate sacrifices. He failed to arrive by the promised date, so Saul presided over the sacrifices. On Samuel's arrival, he violently chastised Saul and declared Saul would have no dynasty.

The Philistines had obtained a monopoly on iron weapons (apparently only they had the necessary skills) with only Saul and Jonathan having such weapons. Jonathan made a two man incursion with his armor bearer into the Philistine camp at Michmash without his father's knowledge. The camp was thrown into confusion. With this and the influence of the Ark, the people were regathered and victory obtained.

Saul, before his entry into battle, laid an oath on his forces not to eat anything until the end of the day. This had two results. First, the troops were too weak to fully exploit the victory. Secondly,

Jonathan, unaware of it, broke it and was eventually ordered killed by his father. The troops



Figure 38 "Samuel reproving Saul" by John Singleton Copley -
http://oneyearbibleimages.com/saul_samuel_.jpg. Licensed under Public Domain via Wikimedia Commons -
https://commons.wikimedia.org/wiki/File:Samuel_reproving_Saul.jpg#/media/File:Samuel_reproving_Saul.jpg

however refused to allow Jonathan to be harmed.

Saul's Successes and Family

When Saul had taken the kingship over Israel, he fought against all his enemies on every side—against Moab, against the Ammonites, against Edom, against the kings of Zobah, and against the Philistines; wherever he turned he routed them. He did valiantly, and struck down the Amalekites, and rescued Israel out of the hands of those who plundered them.

*Now the sons of Saul were Jonathan, Ishvi, and Malchishua; and the names of his two daughters were these: the name of the firstborn was Merab, and the name of the younger, Michal. The name of Saul's wife was Ahinoam daughter of Ahimaaz. And the name of the commander of his army was Abner son of Ner, Saul's uncle; Kish was the father of Saul, and Ner the father of Abner was the son of Abiel.*⁵⁵

Saul also had a concubine named Rizpah, daughter of Aiah, who bore him two sons, Armoni and Mephibosheth. Saul's sons are named in Chronicles as Jonathan, Malchishua, Abinadab, and Esh-baal which aligns much better with the description of his end later in 1 Samuel.

*There was hard fighting against the Philistines all the days of Saul; and when Saul saw any strong or valiant warrior, he took him into his service.*⁵⁶

The Amalekites and Saul's Rejection

Samuel commanded Saul on behalf of the Lord to utterly destroy the Amalekites. Saul was successful but left the king alive and the best of his livestock alive (which he indicated that he intended to use in burnt offerings).

*The word of the Lord came to Samuel: 'I regret that I made Saul king, for he has turned back from following me, and has not carried out my commands.'*⁵⁷

Saul expressed regret and completed the genocide by killing the king. He requested that Samuel continue to honour him so Samuel went with him to Gilgal but thereafter saw him no more.

⁵⁵ 1 Samuel 14:47-51

⁵⁶ 1 Samuel 14:52

⁵⁷ 1 Samuel 15:11

Samuel was then (eventually) instructed to anoint the youngest son of eight of Jesse of Judah at Bethlehem – David.

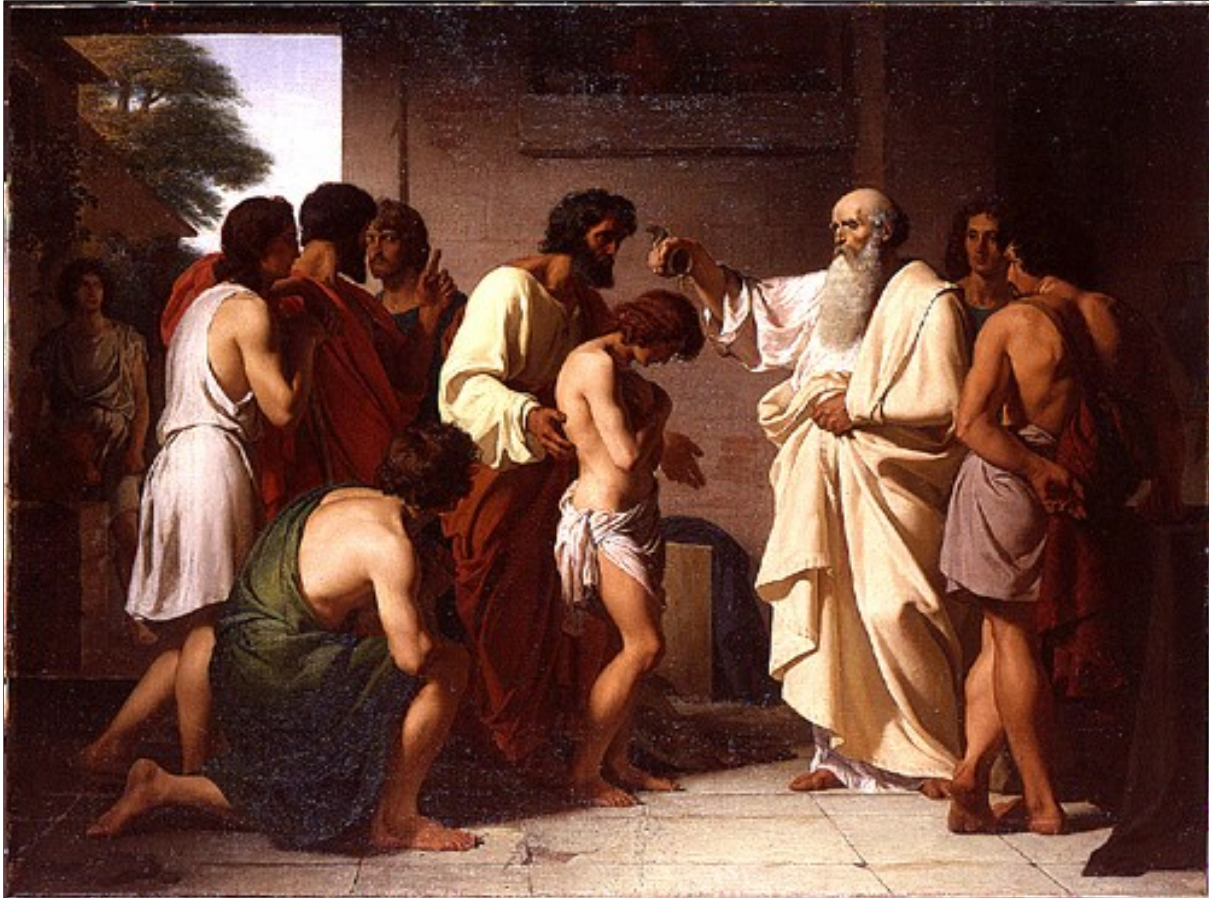


Figure 39 "Biennoury Samuel sacrant David" by Victor Biennoury - Own work, VladoubidoOo, 2013-12-23 23:48:40.
Licensed under CC BY-SA 3.0 via Wikimedia Commons -
https://commons.wikimedia.org/wiki/File:Biennoury_Samuel_sacrant_David.JPG#/media/File:Biennoury_Samuel_sacrant_David.JPG

David – Lyre Player and Giant Killer

David's first interaction with Saul was when he was summoned to soothe him with his lyre and he became Saul's armor bearer. But he also went back and forth to Bethlehem to feed the sheep.



Figure 40 "David and Goliath by Caravaggio" by Caravaggio - [1]. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:David_and_Goliath_by_Caravaggio.jpg#/media/File:David_and_Goliath_by_Caravaggio.jpg

War broke out with the Philistines and the forces gathered near Socoh. A champion, Goliath of Gath, challenged the Israelites and found no taker. He was apparently 6' 6"⁵⁸ or 9' 6"⁵⁹ depending on the manuscript. David (no boy but a youth by then) was bringing food for his brothers and agreed to take up the challenge.

⁵⁸ Dead Sea Scrolls, Josephus, Septuagint

⁵⁹ Masoretic Text

Saul offered his armor but David couldn't move in it so he faced Goliath with a slingshot and five stones. One was all it took. The Philistines fled. When David was taken for praise to Saul, his bond with Jonathan was made.

David – Follower of Saul

David became a commander for Saul, so successful that the women greeted them: '*Saul has killed his thousands, and David his tens of thousands.*'⁶⁰ This caused Saul to become very jealous. Saul tried, on two occasions, to hit him with a spear while he was performing. Saul sent David out into many dangers but, unlike the later Uriah, David was very successful and came back.

He first offered him his eldest daughter Merab as a wife but David turned her down, as he felt unworthy and poor. When Saul offered him his second daughter, Michal, he made the bride price low – one hundred Philistine foreskins (the Philistines were the primary uncircumcised group in the area) so David produced two hundred and married Michal.

Jonathan tried to protect David but David became convinced of Saul's ill will and fled with Michal's help. Eventually, even Jonathan became convinced that David's life was at risk from Saul. David first fled to Samuel in Ramah and when Saul's troops tracked him down, they fell into a prophetic frenzy and were unable to carry out their mission. Then Saul came and he too fell into a prophetic frenzy.

David the Fugitive

David fled to Ahimelech (high priest descendant of Eli) at Nob, where he concealed his problems with Saul from Ahimelech and received food in the form of consecrated bread⁶¹ and weapons in the form of Goliath's sword. He then fled to King Achish of Gath (a Philistine city) where he feigned madness and then to the cave of Adullam where he gathered a band of desperate men.

Doeg the Edomite reported to Saul the help that Ahimelech had given which infuriated him. Despite his protestations of good faith, Saul condemned Ahimelech and ordered his execution. His guards refusing, Doeg took it on to kill him and eighty-five priests and cause general slaughter at Nob. Ahimelech's son, Abiathar⁶² fled to David, bringing an ephod that David consulted from time to time.

⁶⁰ 1 Samuel 18:7

⁶¹ This is the basis of Jesus' story in the Synoptic Gospels (Matthew 12:4, Mark 2:26, Luke 6:4)

⁶² There seems to be some confusion in 2 Samuel 8:17 between Ahimelech and Abiathar. I have assumed there was only one of each and that Abiathar was the son. Mark seems to be confused about this as well.

David and his band then rescued Keilah in Judah from the Philistines but Saul then chased him there and he escaped to Wilderness of Ziph at Horesh. Saul continued the chase until called away to face a Philistine attack. David then went to the strongholds of En-gedi. When Saul later pursued him again, David had a chance to kill him while he was relieving himself in a cave but refused and a temporary peace was made, with David promising not to kill his descendants.



Figure 41 "Richard Dadd (British - Mercy- David Spareth Saul's Life - Google Art Project" by Richard Dadd (British, 1817 - 1886) (1817 - 1886) (British) (artist, Details of artist on Google Art Project) - IAHtNLcV3TTqvQ at Google Cultural Institute, zoom level maximum. Licensed under Public Domain via Wikimedia Commons - [https://commons.wikimedia.org/wiki/File:Richard_Dadd_\(British_-_Mercy-_David_Spareth_Saul%27s_Life_-_Google_Art_Project.jpg#/media/File:Richard_Dadd_\(British_-_Mercy-_David_Spareth_Saul%27s_Life_-_Google_Art_Project.jpg](https://commons.wikimedia.org/wiki/File:Richard_Dadd_(British_-_Mercy-_David_Spareth_Saul%27s_Life_-_Google_Art_Project.jpg#/media/File:Richard_Dadd_(British_-_Mercy-_David_Spareth_Saul%27s_Life_-_Google_Art_Project.jpg)

David the Friend of the Philistines

At this point, Samuel died.

David sought supplies from Nabal. He refused and David sought revenge. However Nabal's wife, Abigail, offered supplies and begged forgiveness from David which he gave. On Nabal's death shortly thereafter, he wed Abigail as well as Ahinoam of Jezreel. Meanwhile Saul remarried Michal to Palti son of Laish.

Then David had another opportunity to kill Saul but again refrained. David then fled to the protection of King Achish (a Philistine) who gave him Ziklag which he used for raiding and slaughtering Geshurites, the Girzites, and the Amalekites while telling Achish that he was attacking Israelites and their allies.

When it was time to go against Saul, Achish took him along willingly but his commanders were distrustful and forced him to leave, apparently despite David's protestations.

Saul's End

Saul was concerned. Despite his prior banning of witches, etc., he consulted the Witch of Endor who brought forward the ghost of Samuel. Samuel told Saul that he was doomed and that David would take over.

Saul subsequently fought the battle of Mount Gilboa, where three of Saul's sons, including Jonathan, were killed and either Saul took his own life (1 Samuel 31:4) or he was killed by an Amalekite (2 Samuel 1:10). David ordered the Amalekite killed for the deed. Saul reigned for forty-two years.

Meanwhile David found his home base raided and his wives captured by the ever destroyed Amalekites. He followed and defeated them and took great spoil, which he shared with key locales in Judah.

David was made king over Judah at Hebron while Saul's son Ishbaal reigned over the rest of Israel for the next two years.



Figure 42 "Pieter Bruegel d. Ä. 039" by Pieter Brueghel the Elder (1526/1530–1569) - The Yorck Project: 10.000 Meisterwerke der Malerei. DVD-ROM, 2002. ISBN 3936122202. Distributed by DIRECTMEDIA Publishing GmbH.. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Pieter_Bruegel_d._%C3%84._039.jpg#/media/File:Pieter_Bruegel_d._%C3%84._039.jpg

David

The Kingdom Reunited

Abner, Saul's general, was the strength of Ishbaal while Joab appeared to hold that role for David. There were contests between them, resulting in the death of Joab's brother.

When Ishbaal insulted Abner, he started talks with David. Joab used these as cover for ambushing and killing Abner. During this time, David reclaimed his wife Michal.

The sons of Rimmon the Beerothite (a Benjaminite), Rechab and Baanah took it upon themselves to assassinate Ishbaal. Looking for praise from David, he instead ordered their execution.

The rest of the kingdom then asked David to take over (three years after Ishbaal's death). *From the time he became king of Judah at age 30, he reigned for 40 years.*⁶³

David's Family

David cemented his relations with various political and national groups through marriage. He had eight wives: Michal, the second daughter of King Saul; Ahinoam the Jezreelite; Abigail the Carmelite, previously wife of Nabal; Maachah, daughter of Talmai, king of Geshur; Haggith; Abital; Eglah; and Bathsheba.

His sons by various wives and concubines. In Hebron, David had six sons: Amnon, by Ahinoam; Daniel, by Abigail; Absalom, by Maachah; Adonijah, by Haggith; Shephatiah, by Abital; and Ithream, by Eglah. By Bathsheba, his sons were Shammua, Shobab, Nathan⁶⁴ and Solomon. David's sons born in Jerusalem by other wives included Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama and Eliada. Jerimoth, who is not mentioned in any of the genealogies, is mentioned as another of his sons in 2 Chronicles 11:18. David also had at least one daughter, Tamar, by Maachah.

When David brought the Ark to Jerusalem, his dancing apparently left him uncovered in a way embarrassing to Michal and her lack of sons is attributed to this display of embarrassment.

⁶³ 2 Samuel 5:4

⁶⁴ Probably Luke's ancestor of Joseph in Luke 3:31

David's Early Kingship

David conquered Jerusalem from the Jebusites and made it his capital. He built a palace and wanted to build a temple, but his court prophet, Nathan, advised him that God had said that it should be built by his offspring – and he gave the Davidic Covenant - *Your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever*⁶⁵. According to Chronicles, he did buy the land and develop the plans for the Temple.



Figure 43 "Gerome Bethseba" by Jean-Léon Gérôme - Unknown. Licensed under Public Domain via Wikimedia Commons
https://commons.wikimedia.org/wiki/File:Gerome_Bethseba.jpg#/media/File:Gerome_Bethseba.jpg

⁶⁵ 2 Samuel 7:16

David had success in war against many kingdoms including the Philistines, Edomites, and the Moabites. He established a court. His priests were Zadok, Abiathar, and David's sons⁶⁶.

His later campaigns were often led by Joab. During one such, he spotted Bathsheba bathing, desired her, and arranged for her husband, Uriah the Hittite to be placed into danger and killed. He then married Bathsheba.

Lord sent Nathan to berate him in the form of a parable and he delivered a curse on David's domestic happiness.

Revolt

One of David's sons, Amnon, raped his sister Tamar who fled to her other brother Absalom. After two years, Absalom found a way to assassinate Amnon and then fled. He remained a fugitive for three years. Then, through the intervention of Joab and a female agent, Absalom was recalled but kept from David for two years. Absalom tried to get Joab's help but he ignored him. Absalom therefore had Joab's field burned and this got Joab's attention. Joab intervened with David who finally forgave Absalom.

Absalom used the next four years to ingratiate himself with the people. Then he went to Hebron and started a revolt. It was successful at first and David fled Jerusalem, leaving 10 concubines behind. Absalom took over the city and the concubines. David's forces then beat Absalom's. He was caught by his hair and killed by Joab, against David's orders.

While David was restored, a revolt continued in Israel (later northern kingdom) continued until put down by Joab. During this revolt, Joab took the opportunity to kill another (allied) general, Amasa.

Final Days

David's final days describe many battles and fights with giants (including another Goliath) in which David took little personal part. The description includes the principal heroes (the Three and the Thirty – interestingly one of the Thirty was Uriah the Hittite). David commanded a census which was in some way an insult to God. God punished the land with a plague.

⁶⁶ Compare this to later objections of Pharisees when Hasmoneans were both rulers and priests

As he faded from life, a succession duel developed between his natural successor, Adonijah, supported by Joab and Abiathar, and Solomon, his son by Bathsheba, supported by Zadok, Nathan, and others. David chose Solomon and left him with a curse on Joab for his killings of Abner and Amasa and Shimei for a curse they had made on him.. Solomon killed Joab and



Figure 44 "Cornelis de Vos - King David presenting the sceptre to Solomon" by Cornelis de Vos - http://www.jandemaere.com/Files/3_0_list_of_artists_Pages/2_1_24_b.html#. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Cornelis_de_Vos_-_King_David_presenting_the_sceptre_to_Solomon.jpg#/media/File:Cornelis_de_Vos_-_King_David_presenting_the_sceptre_to_Solomon.jpg

Adonijah and exiled Abiathar, ending Eli's line. Eventually he also executed Shimei. His man of killing was Benaiah, commander of the army.

Solomon, being crowned made an alliance with Egypt and married Pharaoh's daughter.

Solomon

Solomon Starts Well

Solomon then went to Gibeon, the principal high place and sacrificed. He asked only for wisdom. In a dream, the Lord granted wisdom, riches, and honour. To illustrate his wisdom, we are told the story of the disputed baby between two prostitutes.

Solomon went on a building program. With the help of King Hiram of Tyre, he built the first temple and a personal palace but at great cost. He conscripted much forced labour and offered Hiram 20 cities in Galilee (Hiram was not impressed and turned them down).

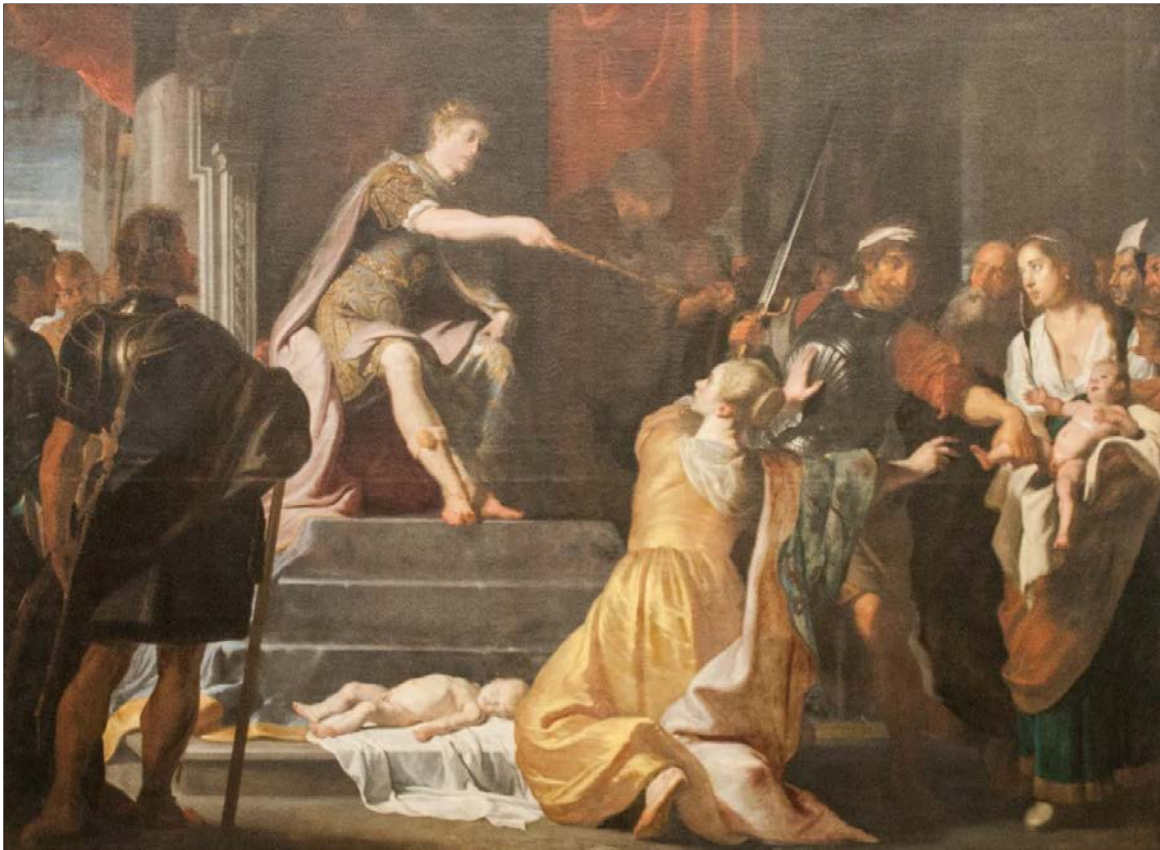


Figure 45 "Crayer - Judgement of Salomon" by Gaspar de Crayer - Own work photo by Szilas in the Museum voor Schone Kunsten, Gent. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Crayer_-_Judgement_of_Salomon.jpg#/media/File:Crayer_-_Judgement_of_Salomon.jpg

He also built the *Millo* and the wall of Jerusalem, Hazor, Megiddo, Gezer ..., Lower Beth-horon, Baalath, Tamar in the wilderness, within the land, as well as all of Solomon's storage cities, the cities for his chariots, the cities for his cavalry, and whatever Solomon desired to build, in Jerusalem, in Lebanon, and in all the land of his dominion⁶⁷. He also built a fleet of ships at Ezion-geber.

He had great wealth, supplied in part by Hiram and in part by the Queen of Sheba.



Figure 46 "S Conca Idolatría de Salomón Prado" by Sebastiano Conca - 1. pintura.aut.org2. Museo del Prado, Madrid. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:S_Conca_Idolatr%C3%ADa_de_Salom%C3%B3n_Prado.jpg

⁶⁷ 1 Kings 9:15-19

Solomon Ends Poorly

King Solomon loved many foreign women. Among his wives were said to be seven hundred princesses and three hundred concubines; and he is said to have worshiped their gods including Astarte of the Sidonians, Milcom of the Ammonites, Chemosh of Moab, and Molech of the Ammonites.

The Lord is said to have raised up enemies Hadad the Edomite and Rezon son of Eliada who seem more in the nature of bandits. Otherwise the kingdom seems to have been at peace.

Jeroboam son of Nebat, an Ephraimite of Zeredah was put in charge over all the forced labour of the house of Joseph. The prophet Ahijah the Shilonite found him on the road. He laid hold of the new garment that Ahijah was wearing and tore it into twelve pieces. *“For thus says the Lord, the God of Israel, ‘See, I am about to tear the kingdom from the hand of Solomon, and will give you ten tribes and one tribe will remain his.’”*⁶⁸ Solomon sought therefore to kill Jeroboam; but Jeroboam promptly fled to Egypt, to King Shishak of Egypt, and remained in Egypt until the death of Solomon.

⁶⁸ 1 Kings 11:31-32

Archaeological Evidence for United Monarchy



Tel dan inscription. כתובת
נחל דן in the Israel
Museum in Jerusalem.
While probably from
divided kingdom,
includes an inscription (as
most likely translated)
mentioning conflict with
the kings of Israel and the
'House of David'.

Figure 47 "Samuel and Saidye Bronfman Archaeology WingDSCN5105" by yoav dothan - Own work. Licensed under GFDL via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Samuel_and_Saidye_Bronfman_Archaeology_WingDSCN5105.JPG#/media/File:Samuel_and_Saidye_Bronfman_Archaeology_WingDSCN5105.JPG

There is also some evidence of building of gate structures not inconsistent with the claims for Solomon's building program

Israel to Assyrian Destruction

Rehoboam Has Kingdom Divided

Solomon's son Rehoboam was scheduled to succeed. Jeroboam returned and requested a reduction in the monarchy's exactions.

Rehoboam had two sets of advisors – an older one that suggested an accommodation and a younger one who suggested a hard no. Rehoboam followed the hard advice.

All Israel except Judah and Benjamin then deserted Rehoboam and made Jeroboam king, thus creating two kingdoms – Israel in the North and Judah in the South.

Rehoboam started an army to reconquer Israel but the Lord commanded him to stand down.

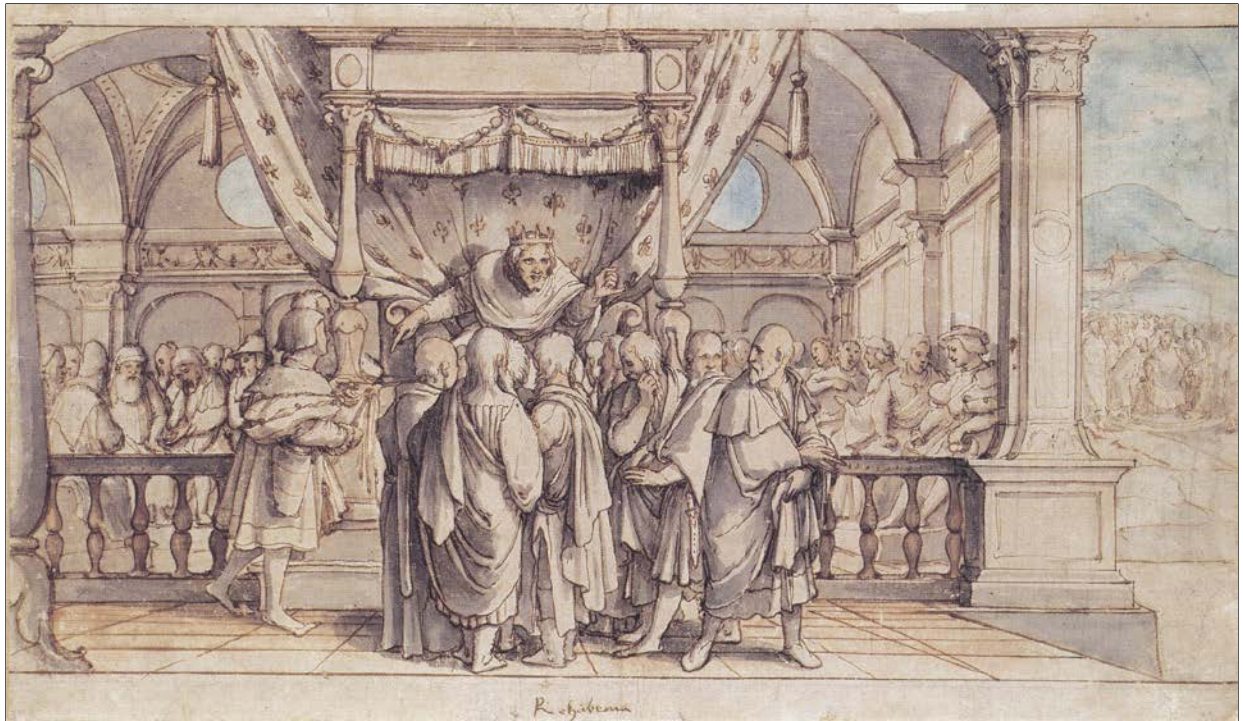


Figure 48 «Rehoboam's Insolence, by Hans Holbein the Younger» de Hans Holbein el Joven (1497/1498–1543) - Christian Müller; Stephan Kemperdick; Maryan Ainsworth; et al, Hans Holbein the Younger: The Basel Years, 1515–1532, Munich: Prestel, 2006, ISBN 9783791335803.. Disponible bajo la licencia Dominio público vía Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Rehoboam%27s_Insolence,_by_Hans_Holbein_the_Younger.jpg#/media/File:Rehoboam%27s_Insolence,_by_Hans_Holbein_the_Younger.jpg

Divided Kingdom



Map showing the Kingdoms of Israel (blue) and Judah (orange), ancient Southern Levant borders and ancient cities such as Urmomium and Jerash. The map shows the region in the 9th century BCE.

Figure 49 "Kingdoms of Israel and Judah map 830" by Oldtidens_Israel_&_Judea.svg; FinnWikiNode derivative work: Richardprins (talk) - Oldtidens_Israel_&_Judea.svg. Licensed under CC BY-SA 3.0 via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Kingdoms_of_Israel_and_Judah_map_830.svg#/media/File:Kingdoms_of_Israel_and_Judah_map_830.svg

Legend:

- Assyrian Kingdom about 824 B.C.
- Assyrian Kingdom about 640 B.C.
- Babylonian Kingdom about 550 B.C.

Major Powers 670-550 B.C.

- Kingdom of Lydia 670-546 B.C.
- Kingdom of the Medes 612-550 B.C.
- Babylonian Kingdom 550 B.C.
- Kingdom of Egypt 663-525 B.C.

Divided Kingdom									
Judah					Israel				
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Abijah	1 Ki 12-14 2 Ch 10
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13					
911 - 870	Asa (Son)	Good/Good		Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil	
			909 - 886			Baasha	Evil / Evil	Jehu	1 Ki 16
			886 - 885			Elah (Son)	Evil / Evil		1 Ki 16
			885			Zimri (Captain)	Evil / Evil	Micaiah	1 Ki 16
			885 - 874			Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19	1 Ki 16
			874 - 853			Ahab (Son)	Evil / Evil	1 Ki 21 2 Ki 1-2	1 Ki 17 2 Ch 18
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	853 - 852	Ahaziah (Son)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	1 Ki 22 2 Ki 1
848 - 841	Jehoram (Son)	Evil / Evil		2 Ki 8 2 Ch 21	852 - 841	Joram (Son of Ahab)	Evil / Evil		2 Ki 3
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23					
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (in Nineveh)	2 Ki 14
					753 - 752	Zechariah (Son)	Evil / Evil		2 Ki 15
					752	Shallum	Evil / Evil		2 Ki 15
					752 - 742	Menahem	Evil / Evil		2 Ki 15
					742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 15
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	752 - 740 (rival) 733 - 722 (sole)	Pekah (Captain)	Evil / Evil		2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28	732 - 722	Hoshea	Evil / Evil		2 Ki 17

Figure 51 Kings of Judah and Israel During Their Co-Existence

Based on work by Craig T. Owens on Bible Gateway

The Genealogy of the Kings of Ancient Israel and Judah

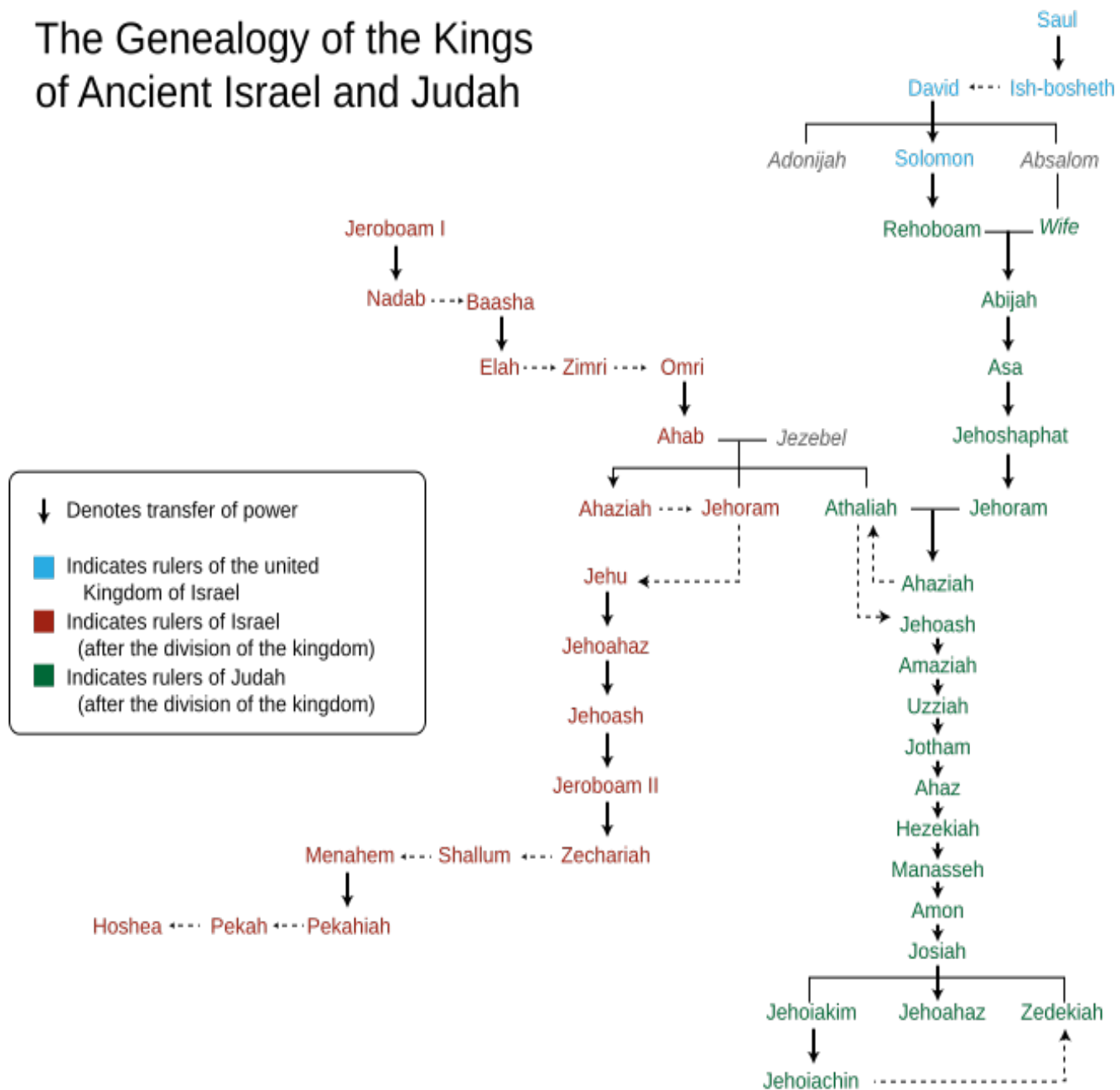


Figure 52 Genealogy of Kings of Israel and Judah

Kings of Aram and Syria

Name of King	Dates of Rule	Scripture Reference	Acts
Hezion	990-930 B.C.	1 Ki. 11:23,25; 15:18	Also called Rezon, adversary to Solomon
Tabrimmon	930-885 B.C.	1 Ki. 15:18	son of Hezion, father of Ben-Hadad
Ben-Hadad I	885-860 B.C.	1 Ki. 15:18-20	son of Tabrimmon; formed alliance with Asa of Judah against Israel
Ben Hadad II	860-841 B.C.	1 Ki. 20; 2 Ki. 6:24; 8:7-14	fought two wars with Ahab of Israel; besieged Israel a third time; murdered by Hazael
Hazael	841-801 B.C.	1 Ki 19:15, 17 2 Ki. 8; 9:14-15; 10:32; 12:17-18; 13:3, 22-24	anointed king by Elijah; will be a warrior; Elisha predicts his brutality; defeated Israel; captured Gath; went up to Jerusalem; appeased by Jehoash by gold; Israel given into his hand;
Ben-Hadad III	807-780 B.C.	2 Ki. 13:3, 24, 25	fought wars with Israel; lost cities to Jehoash
Rezin	780-732 B.C.	2 Ki. 15:37; 16:5-9	allied with Pekah of Israel against Ahaz of Judah; Damascus captured and Rezin put to death by Tiglath-Pileser in 732 B.C.

Kings of Assyria

Name of King	Dates of Rule	Scripture Reference	Acts
Assur-nasirpal II	883-859 B.C.		
Shalmaneser III	858-824 B.C.		
Shamshi-Adad IV	823-811 B.V.		
Adad-nirari III	810-783 B.C.		
Shalmaneser IV	782-773 B.C.		
Assur-dan III	772-755 B.C.		
Adad-nirari IV	754-745 B.C.		
Tiglath-Pileser III	745-727 B.C.	2 Ki. 15:19, 29; 16:7-10	also called Pul; attacked Menahem of Israel; exacted tribute from Menahem as a vassal; took cities of Israel captive during Pekah's rule; made alliance with Ahaz of Judah against Rezin of Aram and Pekah of Israel; took Damascus and killed Rezin (732 B.C.) ; met by Ahaz at Damascus
Shalmaneser V	727-722 B.C.	2 Ki 17:3-6; 18:9	attacked Hoshea of Israel; paid tribute by Hoshea; betrayed by Hoshea; shut Hoshea up in prison; besieged Israel for 3 years: Hezekiah rebelled against him
Sargon II	722-705 B.C.	2 Ki 17:23-26	took Israel captive in days of Hoshea (722 B.C.)
Sennacherib	705-681 B.C.	2 Ki. 18; Is. 36-38	seized fortified cities of Judah; given tribute by Hezekiah; came against Jerusalem (701 B. C.); the Lord struck 185,00 of his soldiers; returned to Nineveh and was killed by his sons
Esarhaddon	681-669 B.C.	Ezra 4:2	reintroduced Israelites back into the land as Samaritans
Ashurbanipal	668-627 B.C.		

Israel and Judah

The kingdoms now enter into history and there are a number of external sources as to the context and even some of the specifics of the events in the Bible. Palestine was the land bridge connecting the two great (and rich) “Western” civilizations of the era, Egypt and Mesopotamia as the Arabian Desert otherwise was a great barrier between them. While Egypt suffered some internal troubles, when the external world dealt with it, it was Egypt.

Mesopotamia was more divided. For most of this period, the greatest power was the northern centered Assyria but the more southerly Babylonia was often important while to the east on the Iranian plateau lay the Medes (with their subsidiary people, the Persians).

Israel lasted from its creation in approximately 931 B. C. to its destruction by the Assyrians in 722 B. C. . It went through a number of dynastic changes. Judah continued to 586 B. C. until its destruction by the Babylonians. Its kings were all members of the House of David. Most reign dates are approximate.

Israel - Religion

Our Biblical record portrays the history of Israel as a struggle between 3 religions:

1. Worship of Golden Calves
2. Worship of “Foreign Gods” – Baal and Asharoth
3. Worship of the Lord

Few of the Kings of Israel are portrayed as followers of the Lord and none are continuously faithful. Important prophets arrive to fight the good fight. Notwithstanding the portrayal, the issue may be more of exclusivity than of following the God of Israel. We have seen this in the past and it is noteworthy that the successor son of Saul is named Ishbaal (i. e.”Man of Baal”). One clear departure of the Kingdom of Israelis that they did not worship at the Temple in Jerusalem.

House of Jeroboam

Jeroboam I

Jeroboam I (931 – 910) set up his capital in Shechem and two principal worship sites for golden calf worship at Bethel and at Dan.

He had trouble with prophets. A “man of the Lord from Judah” predicted, while Jeroboam was sacrificing at Bethel, that Josiah would bring down the altar. When Jeroboam stretched out his hand to stop the prophet, it withered but on Jeroboam’s entreaty, the prophet intervened and it was restored. Ahijah (the prophet who had predicted his kingship (see above)) then predicted the destruction of his house.

Jeroboam waged regular war with Judah until he was severely defeated by Abijah (Rehoboam’s son) and lost the areas around Bethel, Jeshanah, and Ephron and he died soon thereafter.

Nadab

He was succeeded by his son Nadab (910-909) who was killed by one of his captains Baasha while besieging Philistines at Gibbethon near Dan. Baasha became king and killed all of Jeroboam's family.

Houses of Baasha and Zimri

Baasha

Baasha (909-886) ruled from Tirzah. He too received a prophecy of the end of his house (from Jehu who was also active in Judah). He fought against Asa of Judah with his ally Ben-hadad I of Aram of Damascus and built Ramah near Jerusalem. However, Asa bribed Ben-hadad I to change sides and Asa inflicted heavy defeats on Baasha. He lost *Ijon, Dan, Abel-maim, and all the store-cities of Naphtali* ⁶⁹as well as Ramah.

Elah and Zimri

His son Elah (886-885) succeeded him until he was killed, with all his family, by his chariot commander Zimri (885) who apparently ruled for only 7 days. The army, however chose Omri, the commander of all the army who besieged Tirzah. Zimri apparently burned down the palace around himself and died.

House of Omri

Omri

Omri established a new dynasty and the kingdom is often referred to in external documents by reference to Omri. Omri's kingship (885-874) was challenged for the first 6 years by Tibni who Omri eventually eliminated. He reigned at first in Tirzah but then established Samaria as his capital.

The Mesha Stele erected by King Mesha of Moab relates how Omri oppressed Moab by taking "the land of Madeba" (and subsequent events).

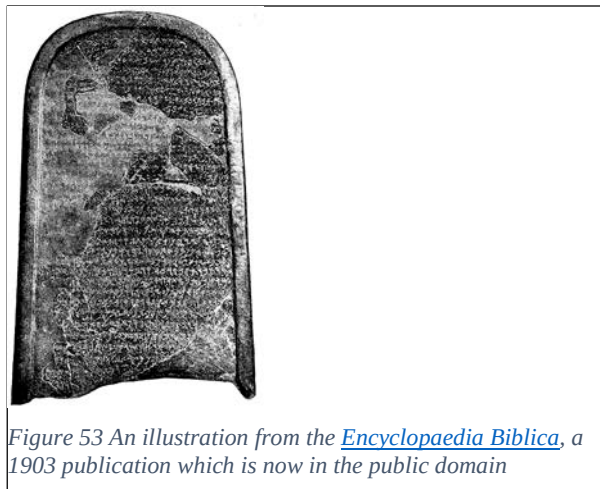


Figure 53 An illustration from the [Encyclopaedia Biblica](#), a 1903 publication which is now in the public domain

⁶⁹ 2 Chronicles 16:4

The Bible says that he was an idol worshipper and did more evil than any of his predecessors.

Ahab

He was succeeded by his son Ahab. Ahab (874-853) married Jezebel daughter of the King of Tyre and had confrontations with a number of prophets, the most important of whom was Elijah. Ahab is reported to be a worshipper of his wife's Baal.

He continued his father's control over Moab and was involved in coalition wars against Assyria under Shalmaneser III. The Kurkh Stele claims a victory by Shalmaneser but records of subsequent campaigns certainly imply minor success at best.

Encouraged by a prophet, he fought Ben-hadad II of Aram and was eventually successful with a positive treaty. He was however condemned by another prophet for letting Ben-Hadad II survive.

Later, Jehosaphat of Judah tried to persuade him to renew the war at Ramoth-Gilead. While most prophets were positive, Micaiah predicted his death. He tried to prevent it by switching clothes with King Jehosaphat but was shot in the back by an arrow and died.



Figure 54 "Karkar" by Yuber - from en wiki. Licensed under Public Domain via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:Karkar.jpg#/media/File:Karkar.jpg>

Jezebel

Jezebel, wife of Ahab was the daughter of Ethbaal, king of Tyre (and supposedly great-aunt of Dido of Carthage – the mythological founder of Carthage who features in the Aeneid).

She is reported to have made the worship of her gods the national religion and to have maintained guilds of prophets, 450 of Baal, and 400 of Asherah and to have killed as many of the God of Israel's prophets as possible. Obadiah the overseer of Ahab's house is reported to have hidden 100 of these prophets of the Lord. When her husband failed to acquire the lands of Naboth, she concocted a conspiracy which ended in Naboth being stoned to death for non-existent blasphemy.

Two of her sons, Ahaziah and Joram succeeded in turn. On the overthrow of the latter by Jehu, Jehu went after her. She dressed herself to the nines but was killed by being thrown from a window and trampled by Jehu's horse. When the body was sent for burial, only the skull, her feet and the palms of her hands remained, the rest having been eaten by dogs.



Figure 55 "Andrea Celesti - Queen Jezebel Being Punished by Jehu - WGA4622" by Andrea Celesti - Web Gallery of Art: [Image Info about artwork. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Andrea_Celesti_-_Queen_Jezebel_Being_Punished_by_Jehu_-_WGA4622.jpg#/media/File:Andrea_Celesti_-_Queen_Jezebel_Being_Punished_by_Jehu_-_WGA4622.jpg](https://commons.wikimedia.org/wiki/File:Andrea_Celesti_-_Queen_Jezebel_Being_Punished_by_Jehu_-_WGA4622.jpg#/media/File:Andrea_Celesti_-_Queen_Jezebel_Being_Punished_by_Jehu_-_WGA4622.jpg)

Elijah

Elijah the prophet told Ahab that Israel will be punished by drought. Forced to flee because his prophecy was unwelcome, he sought aid from a widow and her son. The widow was concerned about her own provisions but eventually was persuaded to help. She received manna. Her son did die but Elijah intervened with the Lord to raise the boy from the dead. Jesus mentions this in Luke 4:25-26.⁷⁰



Figure 56 "Abraham Bloemaert - Landscape with the Prophet Elijah in the Desert - WGA2277" by Abraham Bloemaert - Web Gallery of Art: Image Info about artwork. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Abraham_Bloemaert_-_Landscape_with_the_Prophet_Elijah_in_the_Desert_-_WGA2277.jpg#/media/File:Abraham_Bloemaert_-_Landscape_with_the_Prophet_Elijah_in_the_Desert_-_WGA2277.jpg

After three years, he returned to tell Ahab that the drought would end. He then challenged Jezebel's prophets on Mount Carmel where Baal was unable to light an altar but Yahweh lit a water drenched altar at once. He then killed the priests of Baal. He then fled Jezebel to Mount Horeb.

He said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but

⁷⁰ But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon.

*the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence.*⁷¹

*Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.'*⁷²

Elijah confronted Ahab over the fate of Naboth and. Ahab repented. Nevertheless, Elijah predicted the end of Ahab's house and that Jezebel would be eaten by dogs. Later when Ahab's son Ahaziah was injured by a fall, Elijah predicted that he would never rise again (which he didn't).

Elijah eventually travelled with Elisha to the Jordan where Elijah parts the waters and, after crossing over, Elijah was taken up by horses and chariots of fire and Elisha receives his mantle. *Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes*⁷³. In the Gospels, he is often identified with John the Baptist and appears with Moses at the Transfiguration.

End of the House of Omri

Ahaziah

Ahab was succeeded by his son Ahaziah (853-852). He tried to build a fleet with his brother-in-law, Jehosaphat of Judah but the fleet was destroyed. He died as a result of an accident,

Joram (Jehoram)

Ahaziah was succeeded by his brother Joram (Jehoram) (852-841) who apparently left the worship of Baal for that of the golden calves. Notwithstanding the condemnation of Jezebel and subsequent Kings of Israel, it is noteworthy how many of the kings have Jehovah praising names, starting with Joram.

In alliance with Jehosaphat and a King of Edom, he tried to put down a rebellion by Mesha of Moab but after Mesha sacrificed his eldest son, Mesha succeeded. It is noteworthy that while we have heard about the bad religious practices of the House of Omri, the Mesha Stele (above) boasts of taking vessels of Yahweh as spoils.

Joram and his nephew Ahaziah of Judah fought against Aram. Joram, with the help of Elisha, had success against Ben-Hadad II but was eventually defeated and wounded at Ramoth-Gilead by Ben-Hadad's son Hazael. His general Jehu revolted, killed him and threw his body in the field of Naboth and then arranged for the destruction of all his family and supporters.

⁷¹ 1 Kings 19: 11-12

⁷² 1 Kings 19: 15-18

⁷³ Malachi 4:5

Elisha

Elisha was a wonder worker with a temper. He saved a widow from creditors and raised the son of a woman who had given him hospitality from the dead.

When boys at Bethel taunted him for his baldness, he called down on them bears who killed 42 of them.



Figure 57 "Elisha mocked by boys, attributed to Roeloff van Zijl" by Creator:Roeloff van Zijl - Rijksmuseum. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Elisha_mocked_by_boys,_attributed_to_Roeloff_van_Zijl.jpg#/media/File:Elisha_mocked_by_boys,_attributed_to_Roeloff_van_Zijl.jpg

Elisha cured the Syrian military commander Naaman of leprosy but punished his own servant Gehazi, who took money from Naaman. Jesus refers to this incident in Luke 4:27⁷⁴. To nourish the “sons of the prophets” pressed by famine, Elisha changed pottage made from poisonous

⁷⁴ There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.’

gourds into wholesome food. He multiplied twenty loaves of new barley into a sufficient supply for a hundred men. For a disciple in the schools of the prophets, he recovered an axe fallen into the waters of the Jordan.

He predicted the coming to power of Hazael and caused the anointing of Jehu before his revolt. He supported Jehoash of Israel who mourned his passing. The touch of his dead body is said to have revived the corpse of Shallum when it was buried in Elisha's tomb a year after Elisha's death.

House of Jehu

Jehu

Jehu (841-814) attacked the followers of Baal but tolerated the golden calves. He did not do well against Hazael of Aram and is shown in the Black Obelisk giving submission to Shalmaneser III.



Figure 58 "Jehu-on-black-obelisk" by Original uploader was Willis at en.wikipedia(Original text : en:User:Willis - Originally from en.wikipedia; description page is/was here.(Original text: I took this photo and am releasing it to Wikipedia for its use.). Licensed under Public Domain via Wikimedia Commons <https://commons.wikimedia.org/wiki/File:Jehu-on-black-obelisk.jpg#/media/File:Jehu-on-black-obelisk.jpg>

Jehoahaz

Jehu was succeeded by his son Jehoahaz (814-798) who was somewhat faithful to Yahweh but tolerated the calves. He did poorly against Aram but was eventually rescued (perhaps by his son?). Adad-nirari III of Assyria captured and sacked Damascus.

Jehoash

Jehoahaz was succeeded by his son Jehoash (798-782). He defeated the Syrians a number of times and when he warred with Amaziah of Judah, he was successful and captured Jerusalem and the king.

Jeroboam II

Jehoash was succeeded by his son Jeroboam II ((793) 782- 753) whose reign was very prosperous. He tolerated the calves and aroused the opposition of the prophets Amos, Hosea, Joel, and Jonah.

Zechariah and Shallum – End of House of Jehu

He was succeeded by his son Zechariah (753-752) who lasted only six months until murdered by his captain Shallum.

Menahem and Pekahiah

After a month's reign Shallum was killed by another captain, Menahem (752-742). He suppressed a revolt at Tiphshah and was described as ruler of cruelty and oppression. He paid tribute of 1,000 shekels (37 tons of silver) to King Pul (Tiglath-Pileser III) of Assyria.

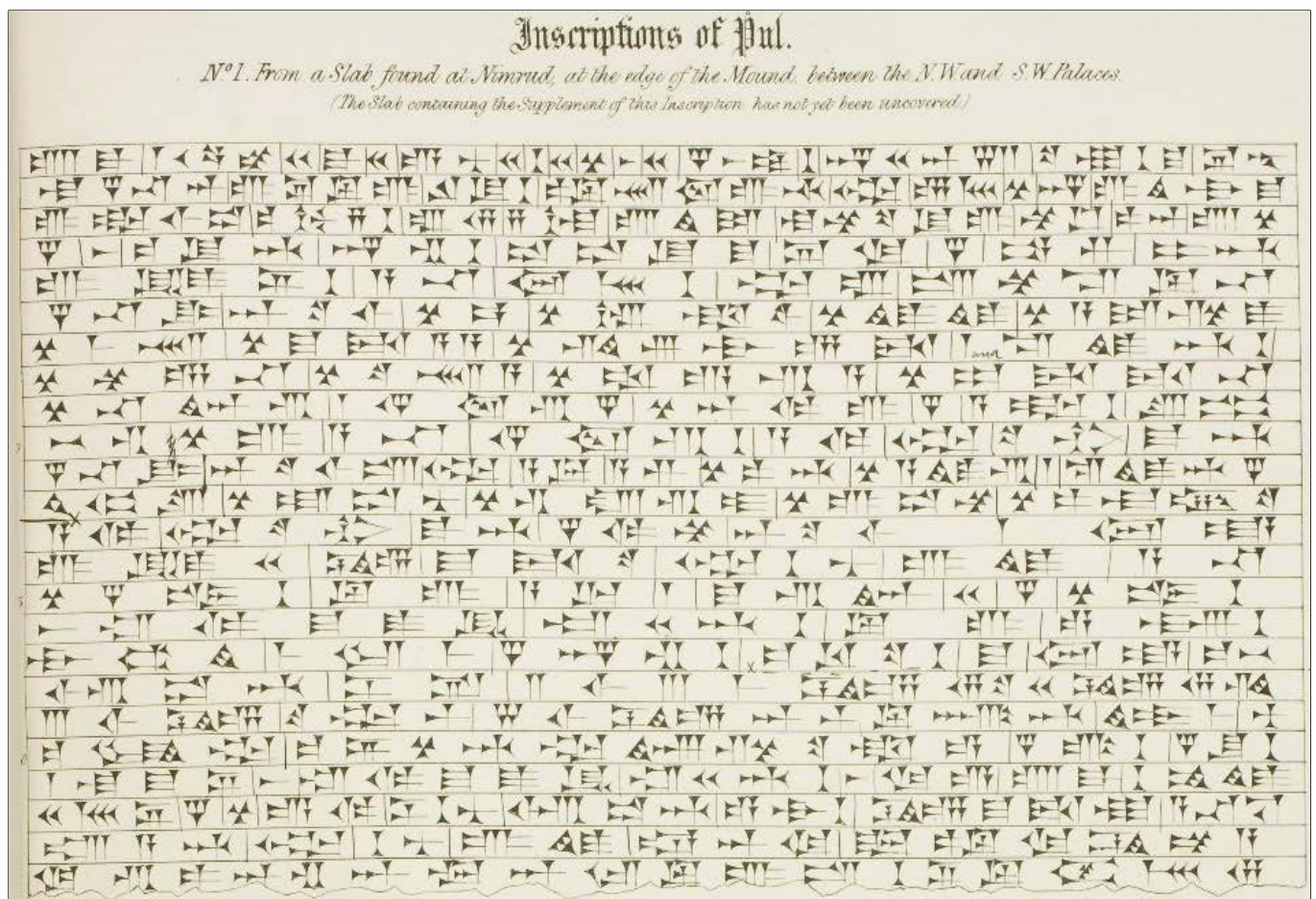


Figure 59 Copy of a now lost slab that describes Adad-nirari III's early Assyrian conquests in Palastu, Tyre, Sidon, Edom and Humri (the latter understood as the Kingdom of Israel (Samaria)). "Nimrud Slab (Calah Slab) Inscription" by Henry Rawlinson - *The Cuneiform Inscriptions of Western Asia*, Bd. III: A Selection from the Miscellaneous Inscriptions of Assyria, 1861 / 1866. Licensed under Public Domain via Commons - [https://commons.wikimedia.org/wiki/File:Nimrud_Slab_\(Calah_Slab\)_Inscription.png#/media/File:Nimrud_Slab_\(Calah_Slab\)_Inscription.png](https://commons.wikimedia.org/wiki/File:Nimrud_Slab_(Calah_Slab)_Inscription.png#/media/File:Nimrud_Slab_(Calah_Slab)_Inscription.png)

He was succeeded by his son Pekahiah (742-740) who was killed by Pekah who was either a rival king in Ephraim and/or a subordinate commander.

Pekah

Pekah (740- 732) in alliance with Rezin of Aram tried to subordinate Ahaz of Judah but he called in Tiglath-Pileser III of Assyria who conquered Aram and defeated Israel, seized a number of cities, and deported population.

Pekah was assassinated by Hoshea.

Fall of Israel

Hoshea

Hoshea (732-723), with the help of Tiglath-Pileser III, took over the small remainder of Israel not under direct Assyrian rule. He revolted on Tiglath-Pileser's death against Shalmaneser V relying on help from King So of Egypt (Osorkon IV?) which did not materialize (Egypt was not strong at this time – Osorkon IV only ruled a small portion of Lower Egypt (Lower Egypt is the



Figure 60 "AssyrianPrisonersLyresBritishMuseum" by Simon Speed (A feltöltő saját munkája). Licensed under Közkincs via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:AssyrianPrisonersLyresBritishMuseum.JPG> G#/media/File:AssyrianPrisonersLyresBritishMuseum.JPG

portion surrounding the Nile where it meets the Mediterranean)). Shalmaneser V campaigned

and took him prisoner. The actual siege of Samaria lasted about 3 years but was eventually successful. On Shalmaneser's death, Israel revolted again and was taken and subject to a further large deportation by Sargon II.

Kingdom of Judah to the Babylonian Captivity

Rehoboam – Assyrian Destruction of Israel

Rehoboam

In addition to Rehoboam's (931-913) problems with Israel, he suffered an invasion and defeat (despite his extensive defensive preparations) at the hand of Shishaq (Sheshonq I) of Egypt and became a tributary. It is noteworthy that the Egyptian recording of the Canaan era campaign does not list Jerusalem as one of the conquests.



Figure 61 "Shishak-List"
by Manning, Samuel,
1822-1881 -
<http://scholarship.rice.edu/jsp/xml/1911/13076/771/MaLand.tei-timea.html#p124>. Licensed
under Public Domain via
Wikimedia Commons -
<https://commons.wikimedia.org/wiki/File:Shishak-List.jpg#/media/File:Shishak-List.jpg>

Abijah

He was succeeded by his son (and Absalom's grandson) Abijah (913-911). His battles with Jeroboam I have been noted. While he followed Yahweh, he also allowed the high places, sacred pillars and male prostitutes.

Asa

He was succeeded by his son Asa (911-870). Asa was generally considered righteous although his seeking help for a foot from doctors rather than God is condemned as is his alliance with Aram.

He defeated an expedition led by Zerah the Cushite who might have been an Egyptian. He also had the wars with Baasha of Israel previously discussed.

Jehosophat

Jehosophat (870-848) succeeded his father Asa. He was considered righteous but condemned by the prophet Jehu (see Baasha) for his alliance with the House of Omri (see comments above) which he cemented by marrying his son Joram to Ahab's daughter or sister Athaliah. He was victorious over a subsequent invasion of Judah by Moab.

Joram

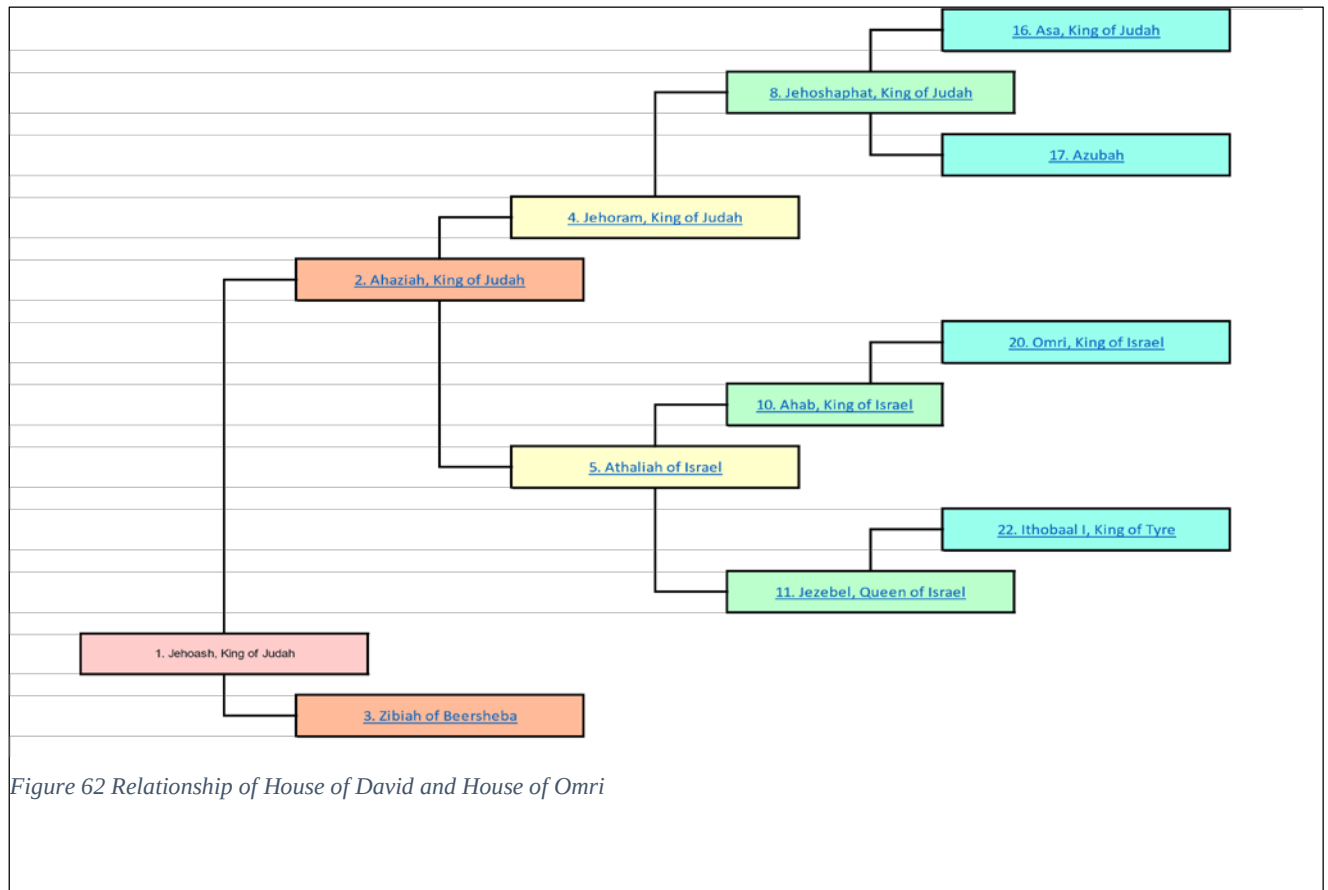
Joram (Jehoram) (848-841) succeeded his father. In addition to his involvement with Joram of Israel which ended with him defeated and wounded, he faced a successful revolt of Edom and he suffered a raid by Philistines, Arabs, and Ethiopians that carried off all of his family except his youngest son Jehoahaz. His family was further thinned when he killed his six brothers. Elijah warned him by letter about his unrighteous ways.

Jehoahaz (Ahaziah)

Jehoahaz (Ahaziah) (841) succeeded his father. His alliance with his mother's family resulted in his involvement in Joram of Israel's defeat by Syria and overthrow by Jehu. Jehu's forces wounded him with wounds that eventually proved fatal.

Athaliah

Athaliah (841-835) of the House of Omri, a worshipper of Baal, and Joram's Queen took over as



Queen Regnant and ordered the death of all other potential claimants. However Jehosheba, Jehoahaz's sister and her husband the priest Jehoiada rescued one of Athaliah's grandsons, Jehoash. She supported Baal worship. Athaliah was overthrown by Jehoiada in the name of Jehoash.

Athaliah (and thus Jezebel) were ancestors of all the remaining rulers of Judah and thus, according to Matthew, ancestors of Joseph, the human presumed father of Jesus although Matthew obscures this by leaving out three of Athaliah's closest descendants. Luke's ancestry doesn't obviously involve such relationships.

Jehoash (Joash)

In Jehoash's (Joash) (835-796) early years, the kingdom persecuted the Baal religion but Jehoash strayed after Jehoaida's death. Jehoaida's son, Zechariah, opposed this and was put to death. Hazael of Syria successfully invaded and left him severely wounded. His servants then murdered him at Millo.

Amaziah

Amaziah (796-767) succeeded his father and put to death Jehoash's murderers. It was apparently notable that he didn't kill the murders' children. He apparently employed an army of 100,000 Israelite mercenaries to reconquer Edom, lost by Jehoram. When challenged by a prophet to dispense with the mercenaries, he complied and went on to victory. After the conquest, he started to worship some of the Edomite idols and then went on to the war already described with Jehoash of Israel. His defeat led to his murder.

Uzziah

Uzziah (767-740 (co-regent 791)) his son succeeded. He had a prosperous and effective reign with success against the Philistines, Arabs and Ammonites until he was struck by leprosy attributed to taking on priestly duties, so his son Jotham became co-regent until his death.

Jotham

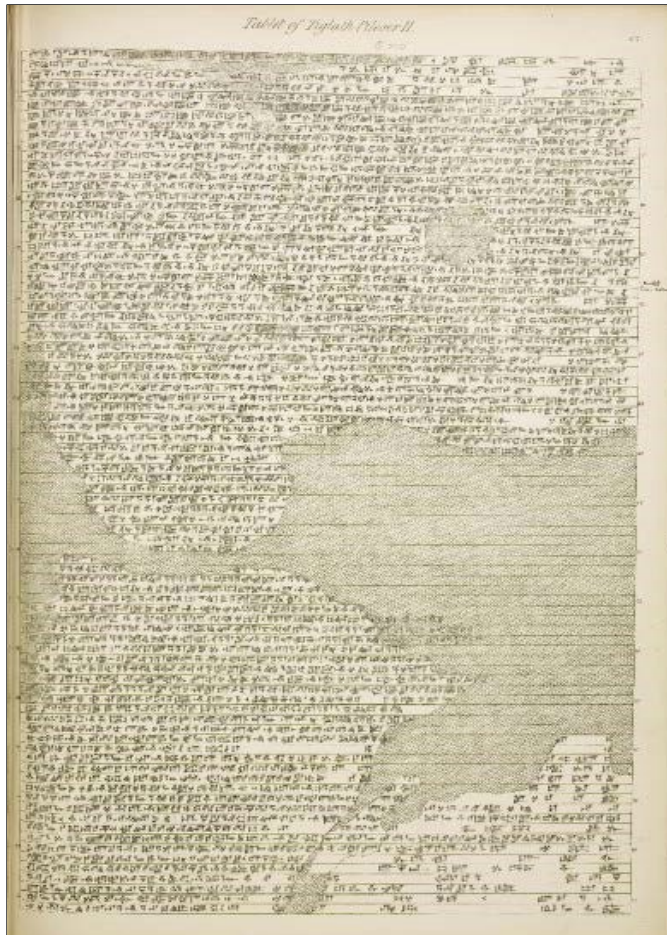
Jotham (751-732) apparently followed the Lord and had success resulting in large tribute from the Ammonites.

Ahaz

He was succeeded by his son Ahaz (732-716) who refused to join the anti-Assyrian coalition. As a result he was attacked by Israel and Aram with great loss. He was urged to take heart by First Isaiah in those famous words: *Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.*⁷⁵

⁷⁵ Isaiah 7:14

Isaiah wanted him to rely on the Lord but he called in Tiglath-Pileser III and became his subject. He went to Damascus to swear fealty and picked up some Assyrian religious practices which he instituted in Judah.



Nimrud Tablet

Describes Tiglath-Pileser III's (745 to 727 BCE) campaigns to the region, including the first known archeological reference to Judah (Yaudaya or KUR.ia-ú-da-a-a).

Figure 63 Nimrud Tablet K 3751" by Henry Rawlinson - *The Cuneiform Inscriptions of Western Asia, Bd. III: A Selection from the Miscellaneous Inscriptions of Assyria*, 1861 / 1866. Licensed under Public Domain via Commons - https://commons.wikimedia.org/wiki/File:Nimrud_Tablet_K_3751.png#/media/File:Nimrud_Tablet_K_3751.png

Kings of Judah From Fall of Israel to Babylonian Captivity

716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33
640 - 608	Josiah (Son)	Good/Good	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Ki 22-23 2 Ch 34-35
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil		2 Ki 23-24 2 Ch 36
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36
Judah into Babylonian captivity - 586 BC				

Figure 64 Based on work by Craig T. Owens on Bible Gateway

Kings of Babylon

Name of King	Dates of Rule	Scripture Reference	Acts
Nabopolassar	626-605 B.C.		Father of Nebuchadnezzar; defeated the Assyrians, captured Nineveh in 612 B.C.
Nebuchadnezzar	655-562 B.C.	2 Kings 24:1-5	Took Judah captive 3 times;
		2 Kings 24:10-16 2 Kings 25:1-22	Destroyed Jerusalem
Evil-Merodach	562-560 B.C.	2 Kings 25:27-30	released Jehoiachin
Neriglissar	560-556 B.C.		Killed his bother-in-law, Evil-Merodach
Labasi-Marduk	556B.C.		
Nabonidus	555-539 B.C.		
Belshazzar	(Coregent)	Daniel 5:2-18	handwriting on the wall

Kings of Persia

Name of King	Dates of Rule	Scripture Reference	Acts
Cyrus	559-530 B.C.	Ezra 1	Sent the Jews
Cambyses	529-522 B.C.		
Gaumata	522 B.C.		
Darius I	521-486 B.C.	Ezra 5:6; 6:1	Gave decree to let work being done on the temple continue
Xerxes (Ahasuerus)	486-465 B.C.	Ezra 4:6	Obscure
Artaxerxes	485-424 B.C.	Ezra 4:7-23; 7:1-10:44	
Xerxes II	424 B.C.		
Darius II	423-404 B.C.		

Tramp of Empire

At the beginning of our period, Assyria was dominant throughout the Mid-East but this was short lived. Internal struggles and successful revolutions in the two most important subject areas, Babylon and Egypt changed this, giving little Judah the disastrous belief that it could be independent.

While Assyria eventually allied with Egypt, they were unsuccessful in resisting Babylon and its allies. The Medes and Babylon took over Assyria's position. When Nabonidus decided to rule Babylon from Arabia, leaving his son Belshazzar in Babylon, he left the door open for Babylon's conquest by the Persians, a subject people of the Medes who had reversed the roles by conquering the Medes.

Despite troubles in Egypt and difficulties with Greece, Persia ruled until overthrown by Alexander the Great. After his death, the empire broke into many pieces, the three most important being Macedonia, the Ptolemies of Egypt, and the Seleucids of Asia.

Palestine was at first under Egypt but was taken over by the Seleucids. After Macedon became involved in the Second Punic War, Rome was gradually drawn East until it ruled all the Mediterranean lands following the Battle of Actium.

Jonah, Judith, and Tobit

These three books show the impact that Assyria had on the Old Testament consciousness.

In the Book of Jonah, Jonah is commanded to go to Nineveh, a capital of the Assyrians, to convert them. Not wishing to have them saved, Jonah seeks to avoid this command and suffers the amazing swallowing by the fish. He eventually succumbs and saves the people of Nineveh.

The other two books are adventure stories found in the Apocrypha. In Judith, she uses her beauty to get close to Holofernes, the general of Nebuchadnezzar, king of Assyria (Nebuchadnezzar was a Babylonian). She beheads Holofernes, the invading army flees and she saves all.

Tobit is an Israelite deportee in Nineveh. When he goes blind, his son Tobiah goes on an adventure, aided by the angel Raphael, saves and marries Sarah in Media, returns, and cures the blindness of Tobit.



Figure 65 "Jan van Hemessen - Tobias Restores his Father's Sight - WGA11363" by Jan Sanders van Hemessen - Web Gallery of Art: Image Info about artwork. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Jan_van_Hemessen_-_Tobias_Restores_his_Father%27s_Sight_-_WGA11363.jpg#/media/File:Jan_van_Hemessen_-_Tobias_Restores_his_Father%27s_Sight_-_WGA11363.jpg

Hezekiah

Hezekiah (716-687) was the son of Ahaz. He actively reversed Ahaz's religious practices, destroying the high places and Moses' bronze serpent (as it had become an object of worship in itself), purifying and centralizing worship at the Temple in Jerusalem and resuming the Passover pilgrimage. He appears to have been active with Biblical texts. For instance, Proverbs 25 begins: *These are other proverbs of Solomon that the officials of King Hezekiah of Judah copied.* He also took secular steps to strengthen the defences by building the Broad Wall and the Siloam Tunnel to the Siloam Pool. Archaeology shows great growth in Judah about this time.

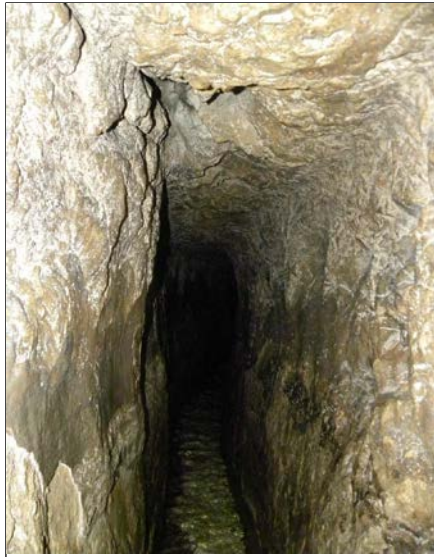


Figure 66 "Inside Hezekiah's Tunnel (3783435234)" by Ian Scott - Inside Hezekiah's Tunnel. Licensed under CC BY-SA 2.0 via Wikimedia Commons - [https://commons.wikimedia.org/wiki/File:Inside_Hezekiah%27s_Tunnel_\(3783435234\).jpg#/media/File:Inside_Hezekiah%27s_Tunnel_\(3783435234\).jpg](https://commons.wikimedia.org/wiki/File:Inside_Hezekiah%27s_Tunnel_(3783435234).jpg#/media/File:Inside_Hezekiah%27s_Tunnel_(3783435234).jpg)

On the death of Sargon II, he rebelled against his successor Sennacherib in alliance with the Egyptians (who failed to come to his aid). Sennacherib invaded and while he conquered much of



Figure 67 Beginning of the attack on Lachish. Assyrian, about 700-692 BC. From Nineveh, South-West Palace, Room XXXVI, panels 5-6. These panels, with others to the right, show an important incident during Sennacherib's campaign of 701BC, the capture of Lachish in the kingdom of Judah. Here, at the back, long-range artillery are slinging stones and shooting arrows. In front, storm-troopers prepare for the assault. W A 124904-5 CC-BY-SA-4.0



Figure 69 "Lachish inscription" by User:ocenawhile - Own work. Licensed under CC BY-SA 3.0 via Commons - https://commons.wikimedia.org/wiki/File:Lachish_inscription.jpeg#/media/File:Lachish_inscription.jpeg

Judah (see Lachish Relief), he failed to take Jerusalem. Assyrian records attribute this to tribute.



Sennacherib's Annals
Describes the Assyrian king Sennacherib's siege of Jerusalem in 701 BCE during the reign of king Hezekiah.

Figure 68 "Taylor Prism-1". Licensed under Public Domain via Commons - https://commons.wikimedia.org/wiki/File:Taylor_Prism-1.jpg#/media/File:Taylor_Prism-1.jpg

The Bible, while acknowledging tribute, gives credit to Hezekiah's prayer's and First Isaiah's prophecies (he had opposed the Egyptian alliance) which resulted in the sudden death of 185,000 Assyrians.

Hezekiah's Sickness



Figure 70 "Hezekiah lies ailing in bed, surrounded by anxious soldiers Wellcome V0034330" by http://wellcomeimages.org/indexplus/obf_images/99/20/23f6e15cc75e06cd4c97244c15bb.jpg Gallery : <http://wellcomeimages.org/indexplus/image/V0034330.html>. Licensed under CC BY 4.0 via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Hezekiah_lies_ailing_in_bed,_surrounded_by_anxious_soldiers_Wellcome_V0034330.jpg#/media/File:Hezekiah_lies_ailing_in_bed,_surrounded_by_anxious_soldiers_Wellcome_V0034330.jpg

Hezekiah fell sick at this time and Isaiah brought him a prophecy of fifteen more years of life with this proof: *Isaiah said, 'This is the sign to you from the Lord, that the Lord will do the thing that he has promised: the shadow has now advanced ten intervals; shall it retreat ten intervals?' Hezekiah answered, 'It is normal for the shadow to lengthen ten intervals; rather let the shadow retreat ten intervals.'* The prophet Isaiah cried to the Lord; and he brought the shadow back the ten intervals, by which the sun had declined on the dial of Ahaz⁷⁶. He received letters of support from Babylon which prompted Isaiah to prophecy bad things from Babylon. Hezekiah replied: *Then Hezekiah said to Isaiah, 'The word of the Lord that you have spoken is good.'* For he thought, *'Why not, if there will be peace and security in my days?'*⁷⁷

⁷⁶ 2 Kings 20:9-11

⁷⁷ 2 Kings 20:19

Manasseh

Hezekiah was succeeded by his son Manasseh (687-643) who reverted to pagan religious practices and was an active supporter, according to Assyrian records, of the Assyrian kings although Chronicles indicates that at one point he was taken in chains to Nineveh but later restored.

Amon

Amon (643-641), Manasseh's son, succeeded him and carried on his religious practices. He was murdered by his servants who were in turn killed.

Josiah

Josiah (641-609), his son, succeeded. Josiah turned back to the Temple religion. During the renovation of the Temple, the high priest Hilkiah discovered the "Book of the Law" which may have been all or part of Deuteronomy. This further encouraged reforms and the destruction of the high places including in the former kingdom of Israel (including Bethel) and he returned the Ark of the Covenant to the Temple.

In 609, Josiah attempted to block an Egyptian army under Necho II on its way to help the

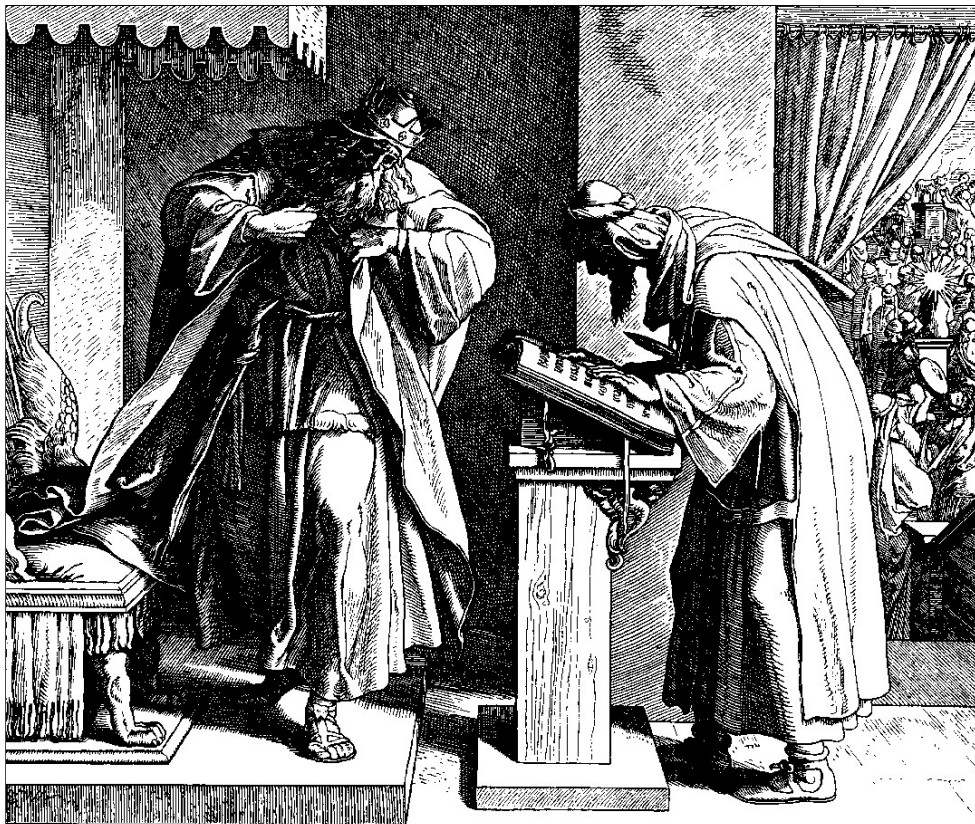


Figure 71 "Josiah" by Original uploader was Paul Barlow at en.wikipedia - Transferred from en.wikipedia; transferred to Commons by User:Lijealso using CommonsHelper.. Licensed under Public Domain via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:Josiah.gif#/media/File:Josiah.gif>

Assyrians. He fought and lost a battle and his life at Megiddo.

Jehoahaz and Jehoiakim

Josiah's younger son Jehoahaz became king, but on Necho II's return three months later, he was deposed and replaced by his older brother, Jehoiakim (609-598)

Jehoiakim was at first a vassal of the Egyptians, paying heavy tribute but Nebuchadnezzar II defeated the Egyptians at Carcchemish and invaded Judah. Jehoiakim then switched to the Babylonians, paying tribute to them. However, when Babylon suffered setbacks at the hands of the Egyptians, Jehoiakim reverted to the Egyptians, prompting another invasion by Nebuchadnezzar and the siege of Jerusalem. He died during the siege and his body was thrown over the walls (according to Jeremiah) or as a result of bandit raids (Kings). He is described as being guilty of much innocent blood. He was succeeded by his son Jeconiah.

Jeconiah

Jeconiah (598-597) surrendered to Nebuchadnezzar and was taken with his family and many others to Babylon where he was treated as the first of the Exilarchs. There exist Babylonian ration records for him and 5 sons. In the 37th year of exile, Evil-merodach of Babylon released him from captivity.

Zedekiah

Nebuchadnezzar set up another son of Josiah, Zedekiah (597-586), as king. He eventually rebelled and was defeated. Captured near Jericho, his sons were killed before him, then he was blinded and taken to Babylon. Jerusalem was taken and destroyed as was the Temple.



Figure 72 "Nuremberg chronicles f 63r 1" by Michel Wolgemut, Wilhelm Pleydenwurff (Text: Hartmann Schedel) - Eget arbejde (scan from original book). Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Nuremberg_chronicles_f_63r_1.png#/media/File:Nuremberg_chronicles_f_63r_1.png

The Babylonian Captivity to Herod the Great

The Babylonian Captivity

The Babylonian Captivity started with the fall of Jeconiah in 597 BC and was completed with the destruction of the Temple in 586 BC. The elites were resettled to Babylon. It ended in their release by Cyrus the Great in 538 BC after his conquest of Babylon.

This appears to be a great period of Scriptural Development such as Jeremiah, Lamentations, and Second Isaiah. It probably was a time of development of the earlier books. The Book of Daniel is set in this period although written much later. Jeremiah, who was imprisoned in Judah, was released by the Babylonians. However, he later went to Egypt with his scribe Baruch but continued his exhortations from there.

Although Jeremiah cursed Jeconiah *Thus says the Lord: Record this man as childless, a man who shall not succeed in his days; for none of his offspring shall succeed in sitting on the throne of David, and ruling again in Judah*⁷⁸, his son Shealtiel and grandson Zerubbabel were exilarchs in turn, and Zerubbabel was an original leader (and Persian governor of the province Yehuda arising from Judah) of the return. These two both seem to appear in the genealogies of Joseph in the New Testament (but see difficulties elsewhere).

The Return

Zerubbabel and Joshua as high priest seem to be the initial leaders (although there is a reference to Sheshbazzar as well) following the decree of Cyrus: *‘Thus says King Cyrus of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem in Judah. Any of those among you who are of his people—may their God be with them!— are now permitted to go up to Jerusalem in Judah, and rebuild the house of the Lord, the God of Israel—he is the God who is in Jerusalem; and let all survivors, in whatever place they reside, be assisted by the people of their place with silver and gold, with goods and with animals, besides freewill-offerings for the house of God in Jerusalem.’*⁷⁹ While there is no non-Biblical copy of this, it is consistent with other material preserved on the Cyrus cylinder: *From [?] to Aššur and [from] Susa, Agade, Ešnunna, Zabban, Me-Turnu, Der, as far as the region of Gutium, the sacred centers on the other side of the Tigris, whose sanctuaries had been abandoned for a long time, I returned the images of the gods, who had resided there [i.e., in Babylon], to their places and I let them dwell in eternal abodes. I gathered all their inhabitants and returned to them their dwellings.*

⁷⁸ Jeremiah 22:28-30

⁷⁹ Ezra 1:2-4



Commencing the Rebuilding

Zerubbabel and Joshua commenced the return of the religion to Jerusalem by the construction of an altar but their efforts were stymied by doubts about their motives raised by the neighbouring peoples. Under Darius I, 17 years later, they could commence on reconstruction of the Temple which was completed in about 516 BC. It is speculated that the troubles Persia was having with Egypt were the impetus for this support as Judah was on the strategic path to Egypt. Sometime in the 5th Century BC, another Temple was supported for the Samaritans on Mount Gerizim.

Ezra and Nehemiah

There are suggestions that Zerubbabel may have been succeeded by his son and son-in-law but that seems to end the Davidic line of power. Apparently in the time of Artaxerxes (I?), first Ezra (Esdras) as a scribe and priest and then later Nehemiah (either a cup bearer or eunuch to Artaxerxes) as governor moved to enhance the rebuilding which Nehemiah does quickly and effectively.

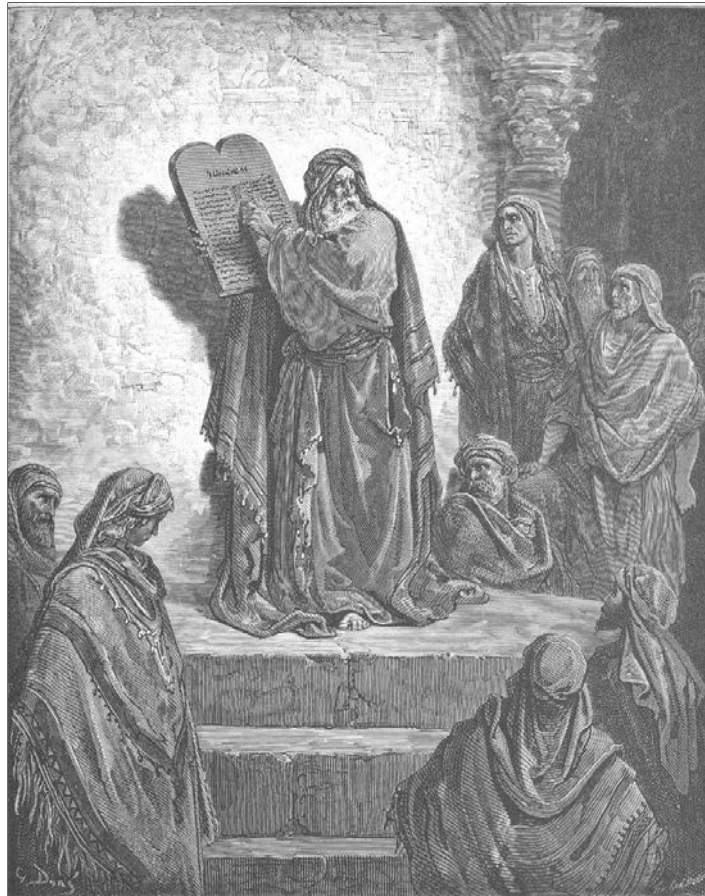


Figure 74 "109.Ezra Reads the Law to the People" by Gustave Doré - Doré's English Bible. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:109.Ezra_Reads_the_Law_to_the_People.jpg#/media/File:109.Ezra_Reads_the_Law_to_the_People.jpg

Ezra decries and dissolves marriages with “foreign” women. He reads (and has explicated) over seven days the Torah. Ezra and Nehemiah are often credited with composing Chronicles.

The Quiet Time

Little is known of the activities in Palestine of the next centuries as the historical canonical works end and the Apocryphal historical works such as 1 & 2 Maccabees don’t start until the mid-2nd Century BC. Esther is set in this time. The king Ahasuerus is often identified with Xerxes of Greek fame but may be one of the Artaxerxes. Interestingly, it is the one Biblical book not represented in the Dead Sea Scrolls.

After Alexander the Great’s conquest of Persia and death, Palestine largely falls under Ptolemaic rule until 198. It was under Ptolemy II that the great Greek translation known as the Septuagint was started. The legend is “King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned.

He entered each one's room and said: "Write for me the Torah of Moshe, your teacher". God put it in the heart of each one to translate identically as all the others did."⁸⁰



Figure 75 "Nuremberg chronicles - f 077r 4" by Hartmann Schedel - Own work (scan from original book). Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Nuremberg_chronicles_-_f_077r_4.png#/media/File:Nuremberg_chronicles_-_f_077r_4.png

Judah paid a substantial annual tribute of 20 talents and may have thought that their transfer to the Seleucids was a good thing.

Seleucids

Antiochus III (the Great), who had taken Palestine from Egypt, now became involved in wars with the Romans with the usual disastrous results (for the enemies of Rome) including the imposition of a large tribute and the giving up his second son (future Antiochus IV Epiphanes) as a hostage. He died soon thereafter (187) and was succeeded by his son Seleucus IV who, needing funds for the Roman tribute, taxed Palestine heavily. He was murdered in 175 by his brother Antiochus who commenced a war against the Egyptians.

Needing funds, he accepted a bribe from the Hellenizer Jason, brother of the anti-Hellene High Priest Onias, to replace Onias with Jason. He then took a bigger bribe from one Menelaus and

⁸⁰ For more, see chapter on Canon and The Bible

replaced Jason with Menelaus. When rumours of Antiochus IV's death in the wars with Egypt spread, Jason launched a rebellion and successfully took Jerusalem. Antiochus IV then returned and reinstated Menelaus and took many valuables from the Temple (169).

Antiochus reinvaded Egypt (168) but was stopped by a single Roman senator, Popilius Laenus. Apparently Popilius Laenus drew a circle around Antiochus and order him not to leave it until he agreed to the Roman demands.



Figure 76 Antiochus IV stopped by a single Roman senator, Publius Popilius Laenas

By Louis Jean Francois Lagrenée (Palais des Beaux-Arts de Lille) [Public domain], via Wikimedia Commons

Infuriated, Antiochus took his anger out on the Jews, looting and desecrating the Temple and decreeing the end of Judean religious practices. He sent representatives throughout Judea to enforce these rules.

Revolt

In 167, these representatives came to the small town of Modein where a priest Mattathias and his five sons had fled from Jerusalem. Mattathias killed the offending representatives and the local cooperating priest and raised a rebellion. When he died the next year, his son Judah Maccabee took over the leadership, principally assisted by his brothers Simon and Jonathan.

Judah led the revolting forces to a number of victories, eventually taking Jerusalem, where he purified the Temple (this act is what is celebrated at Hanukkah). Antiochus IV died leaving a son Antiochus V. When the Seleucids started having success, they were distracted by a successful revolt by Demetrius I (who killed Antiochus V), the son of Seleucus IV.

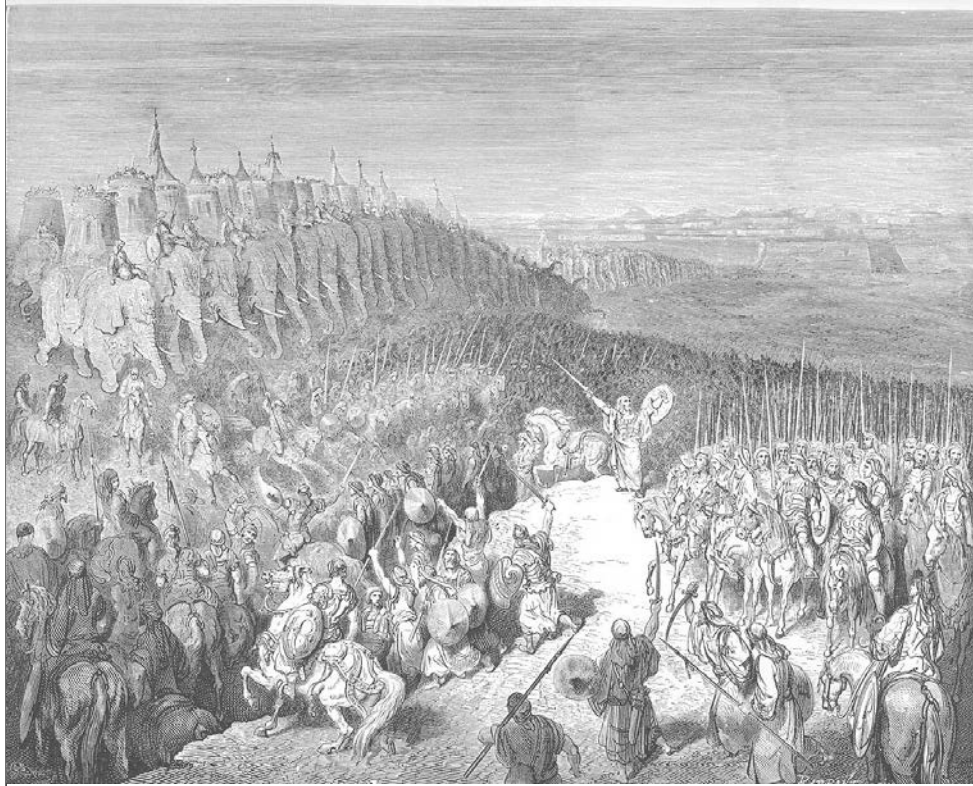


Figure 77 "145. Judas Maccabeus before the Army of Nicanor" by Gustave Doré - Doré's English Bible. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:145.Judas_Maccabeus_before_the_Army_of_Nicanor.jpg#/media/File:145.Judas_Maccabeus_before_the_Army_of_Nicanor.jpg

Judah entered into a treaty of friendship with Rome (161) but this did not deter Demetrius whose forces defeated and killed Judah. He was succeeded by his brother Jonathan who was already High Priest. Jonathan signed a successful peace treaty in 158.

Thereafter, Jonathan played off the various claimants of the two lines of Seleucid kings.

Resurrection

2 Maccabees is part of the Apocrypha telling us the story of the rebellion. The story of the seven brothers and their mother who were martyred at the hands of Antiochus for refusing to abandon the commandments of God in chapter 7 is the first clear reference in the holy books to the concept of an active after life with judgement:

9 And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws." ...10 After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands, 11 and said nobly, "I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again." ... 14 When he was near death, he said, "One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him. But for you there will be no resurrection to life!" ... 22 "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. 23 Therefore the Creator of the world, who shaped the beginning of humankind and

devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws." ... 35 You have not yet escaped the judgment of the almighty, all-seeing God. 36 For our brothers after enduring a brief suffering have drunk of ever-flowing life, under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.

The Pharisees appeared during Hasmonean times and as we see in Acts 23:8, they believed in resurrection.



Figure 78 "Ciseri, Antonio - Das Martyrium der sieben Makkabäer - 1863" by Antonio Ciseri - [2]. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Ciseri,_Antonio_-_Das_Martyrium_der_sieben_Makkab%C3%A4er_-_1863.jpg#/media/File:Ciseri,_Antonio_-_Das_Martyrium_der_sieben_Makkab%C3%A4er_-_1863.jpg

Hasmonean Rule

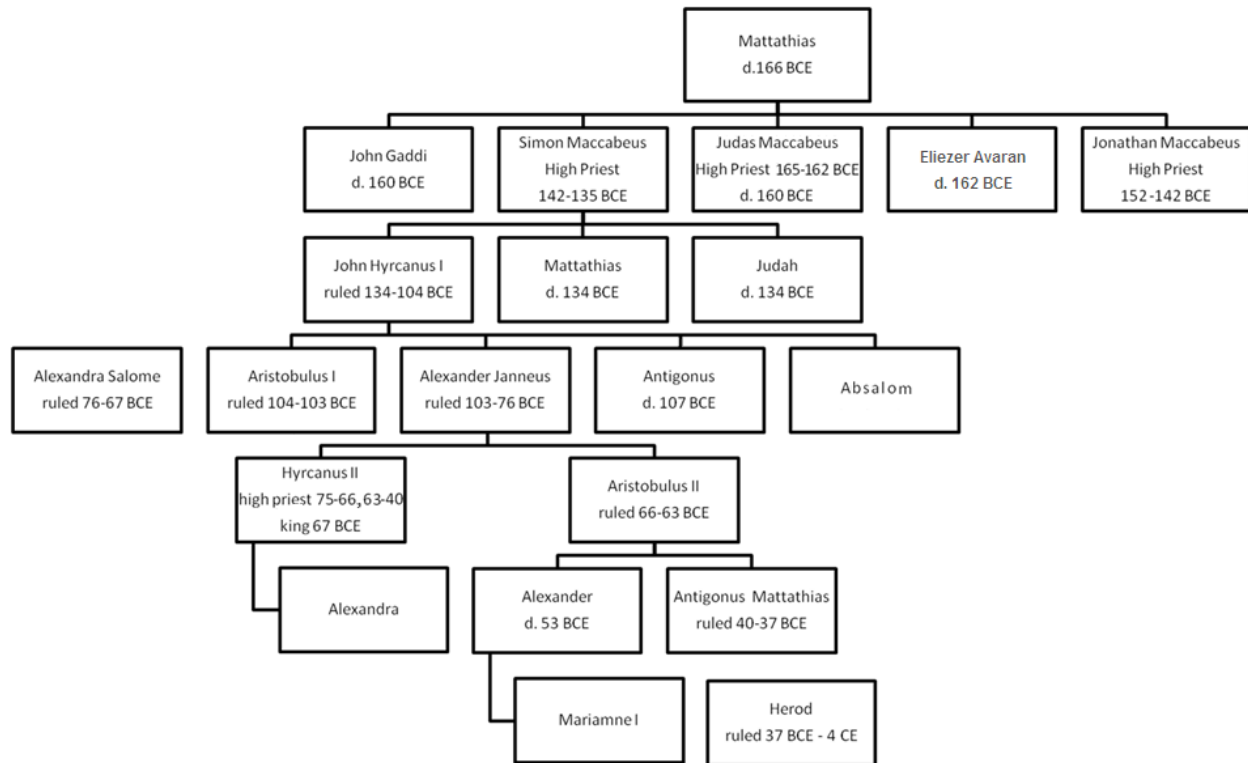


Figure 79 "Maccabean dynasty" by Marshall46 - Own work. Licensed under CC BY-SA 3.0 via Commons - https://commons.wikimedia.org/wiki/File:Maccabean_dynasty.PNG#/media/File:Maccabean_dynasty.PNG

Jonathan added Gaza and Ashkelon to Judah. Jonathan was taken by the Seleucids in 143 BC during a peace conference and killed in 142. (A daughter of his was an ancestor of our friend Josephus). He was succeeded by his brother Simon as High Priest and Ethnarch. He was recognized by the Romans in 139 and assassinated in 135. He was succeeded by his son John Hyrcanus.

John Hyrcanus conquered Transjordan, Samaria, Galilee, and Idumea. The latter (the former Edom) he forced to convert and installed a Idumean Antipater as governor. In Samaria, he is reputed to have destroyed the Temple on Mount Gerizim. In 110, he achieved full independence of the Seleucids.

On his death in 104, he was succeeded by his son Aristobulus, who imprisoned his mother and brothers (starving his mother in the process). He was the first to style himself king (a problem for the Pharisees). On his death in 103, his widow Alexandria Salome freed his brothers, including Alexander Janneus who she married and made king. His reign was marked by both foreign and civil wars, the latter apparently as a result of Pharisee led opposition to his secular activities while he was supported by the Sadducees.

The Later Hasmoneans

On his death in 76, he was succeeded by his widow as queen while his son Hyrcanus II was High Priest. She was favoured by the Pharisees.

On her death in 67, her son Hyrcanus II was quickly overturned by her other son, Aristobulus II. They appealed to the Romans, who after first choosing Aristobulus, switched to Hyrcanus who was returned as high priest and ethnarch (no longer king) (and his advisor Antipater (son of the Idumean governor of the same name) who took over most of his power).

Hyrcanus was eventually overthrown in 40 by Antigonus, Aristobulus' son in alliance with the Parthians and taken to Babylonia for four years. He returned in 36 to the court of Herod I the Great. Herod had him executed in 30.

In 47, Antipater sent a rescue force to Alexandria to aid Julius Caesar who was involved in his escapade with Cleopatra. He was rewarded by being granted Roman citizenship and, eventually, became the first Procurator of Judea. He made his son Phasael governor of Jerusalem, and his son Herod the governor of Galilee. Antipater was poisoned in 43. Phasael died during the Parthian invasion.

Herod the Great

When the Parthians invaded, he fled to Rome where he was declared King of the Jews and, to cement it, he married, as his second wife, Mariamne, granddaughter of both Hyrcanus II and Aristobulus II. By 37, he had conquered Judea. When not busy killing wives, children, and in-laws, he managed to astutely manage his way through the Roman civil wars and to carry out an extensive building campaign.

He started a huge reconstruction of the Temple. Herod constructed a number of important cities, including Caesarea Maritima and Antipatris, where the Romans later held Paul captive (Acts 23).

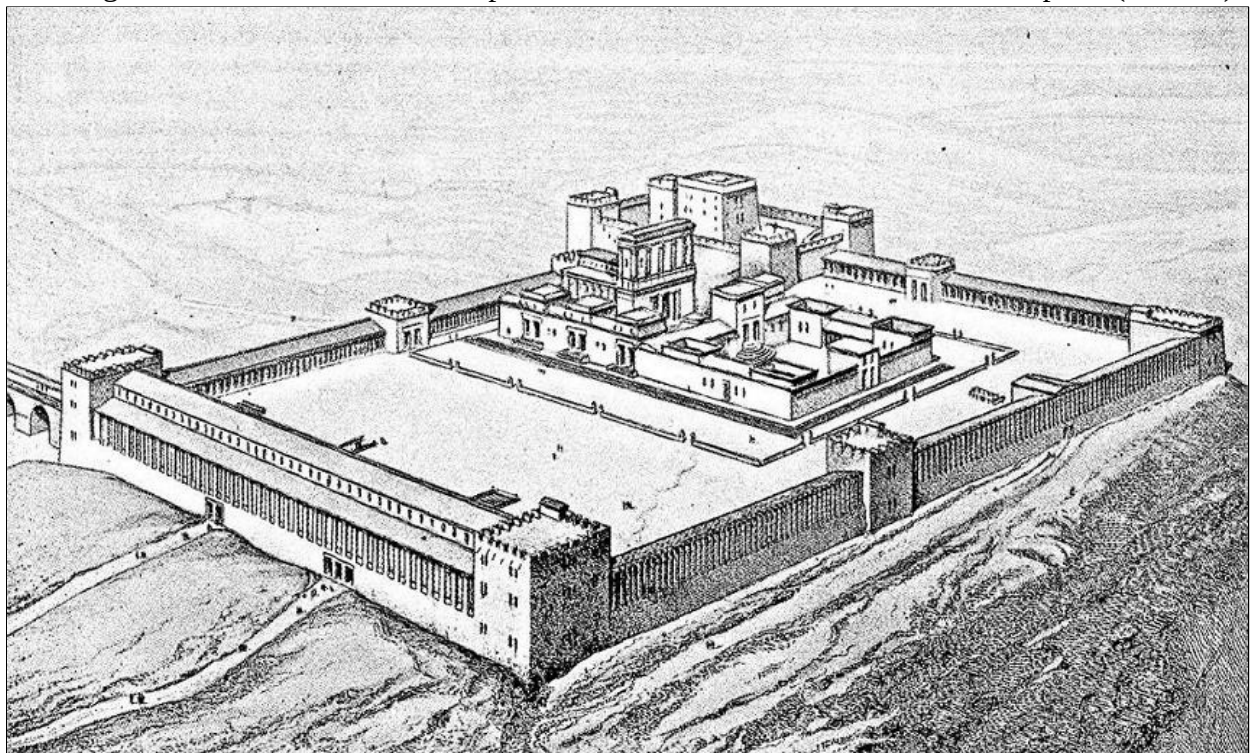


Figure 80 "Tempelberg zu Zeiten Herodes - Rekonstruktion" by The original uploader was Thomas Ihle at German Wikipedia - Transferred from de.wikipedia to Commons by Krinkle using CommonsHelper.. Licensed under Public Domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Tempelberg_zu_Zeiten_Herodes_-_Rekonstruktion.JPG#/media/File:Tempelberg_zu_Zeiten_Herodes_-_Rekonstruktion.JPG

Besides these cities, Herod also built or restored a number of fortresses across Judea to strengthen its defenses, most famously Masada. Within Jerusalem, he built a theater, and in a valley just outside Jerusalem, an amphitheater, introducing Greek arts. He built an ornate palace of gold and marble in the city's western district. North of the Temple, he raised a massive citadel, Fortress Antonia, in honor of his patron, Marc Antony. He also contributed to temples and buildings outside Judea.

He died a horrible painful death in 4 BC.

Herodians

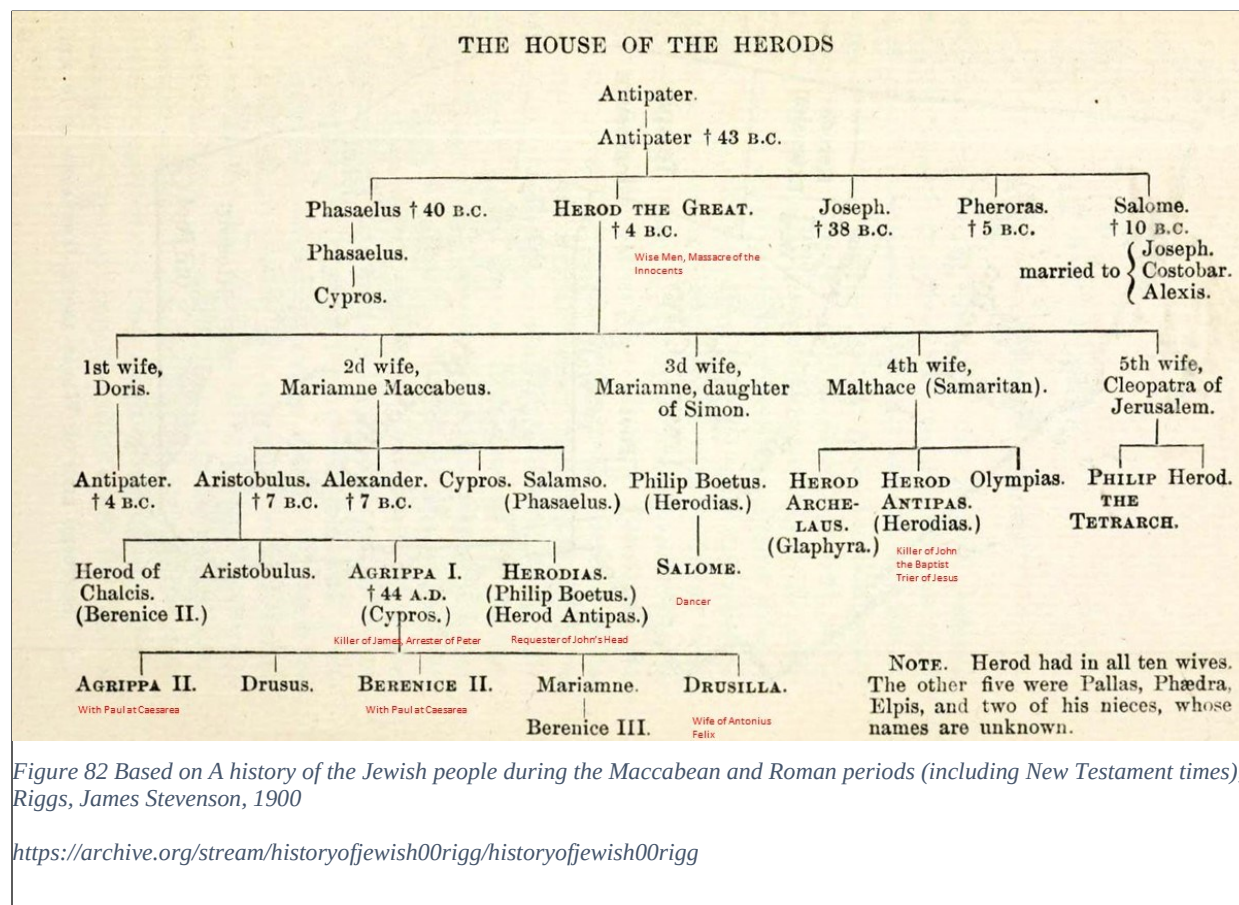


Figure 82 Based on *A history of the Jewish people during the Maccabean and Roman periods (including New Testament times)*, Riggs, James Stevenson, 1900

<https://archive.org/stream/historyofjewish00rigg/historyofjewish00rigg>

Christ to Calvin

Life of Christ

Jesus – His Youth and Antecedents

For this story, we rely primarily on the Bible with some references to the Apochrypha, traditions, and Josephus. The following comments may be helpful for the next few chapters.

Timeline

37 BC – end of last true Hasmonean ruler

37 BC – 4 BC – rule of Herod the Great (under Romans) (king at birth)

27 BC – 14 AD – reign of Augustus

4 BC- 6 AD – Herod Archelaus Tetrarch of Judea,

4 BC – 39 AD – Herod Antipas Tetrarch of Galilee (killer of John the Baptist and interviewer of Jesus)

6 AD – 12 AD - Publius Sulpicius Quirinius Governor of Syria (Census 6/7 AD)

14 AD – 37 AD – reign of Tiberius

26 AD – 36 AD – Pontius Pilate Prefect of Judea

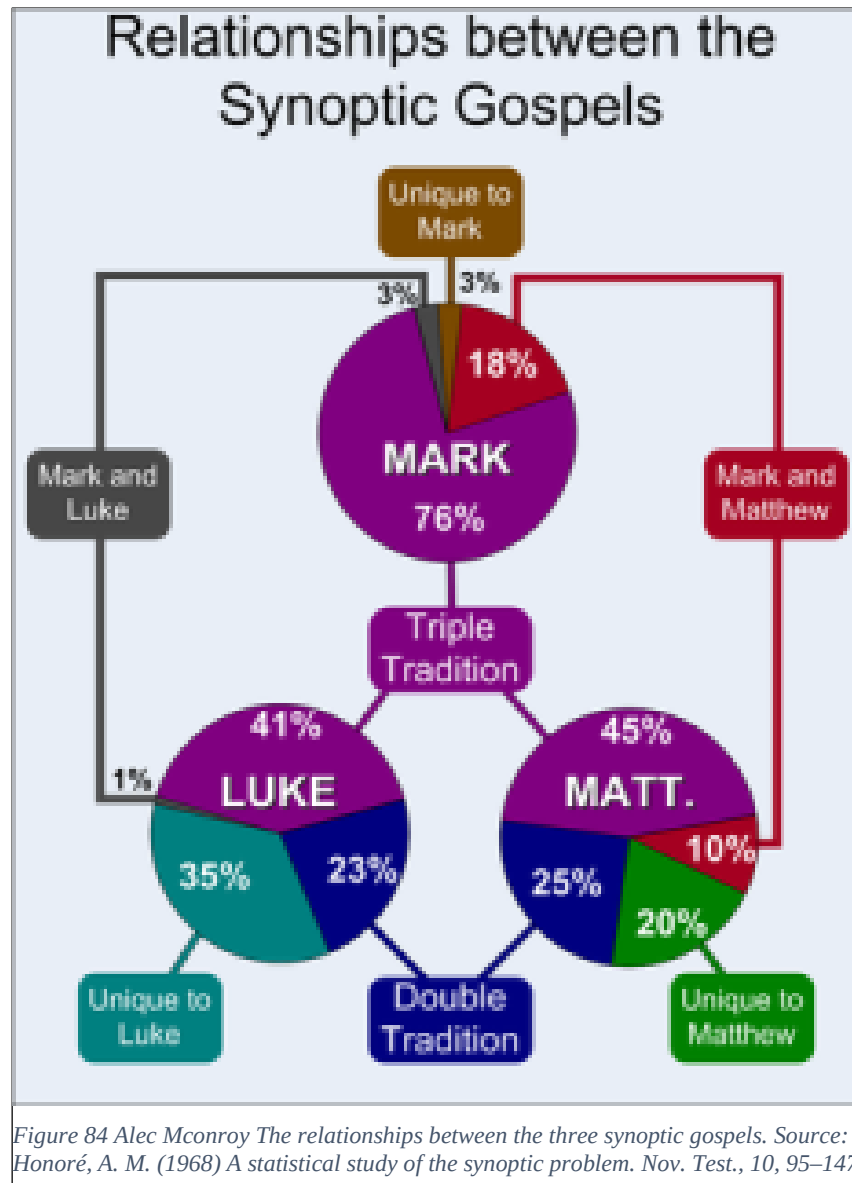
54 AD – 68 AD – reign of Nero

70 AD – Destruction of Temple

The Bible and the Life and Death of Christ

The four Gospels (and Acts – the second book of Luke) are not history books but faith books that use history (as told by them) to make a faith point. Only by understanding the particular histories can we understand the points they make. The differences don't show the stories to be false but the faith stories to be different. Similarities do give us special emphases. Outside the Bible, only Josephus helps us and certain Apocryphal works can amuse us. "Objective" historians have tried to analyze and find the historical Jesus - *"But it was not only each epoch that found its reflection in Jesus; each individual created Him in accordance with his own character"* – Albert Schweitzer – *The Search for the Historical Jesus*.

The Synoptic Gospels (Mark, Matthew, and Luke) have an important core similarity absent with John. They are also important differences within the Synoptic Gospels as we will see. The Gospels can't be fully reconciled but there have been many attempts.



The faithful have often tried – for instance in the Ancient World – e.g. *The Diatessaron* (c 160–175) and the Modern World – e.g. *Jesus the Christ* by James E Talmage (Mormon). (Results can be interesting – latter has Jesus cleansing the temple twice!)

Items in All 4 Gospels

1. Association with John the Baptist
2. Working in Galilee (and eventually Jerusalem)
3. Calling the Disciples
4. Anointment of Jesus (various)
5. Feeding the Multitudes
6. Cleansing the Temple
7. Last Supper (Also Paul)
8. The Passion and the Resurrection

Date posts (conflicting)

1. Matthew and Luke have him born in time of King Herod (Before 4 BC)
2. Luke has him born at census (6-7 AD)
3. Matthew and Mark have him die after John the Baptist
4. Josephus seems to suggest that John died 31-36 AD
5. Luke (3:23) says he started his ministry at about 30
6. Luke refers to John the Baptist (6 months older than Jesus) as the son of someone who was a priest in time of King Herod (before 4 BC)
7. Luke has John starting his ministry about 29 AD

The Beginning

John, Matthew and Luke

John, of course, gives us the earliest insight into Jesus with his magnificent Prologue:

(John 1) In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through him, and without him not one thing came into being. What has come into being 4 in him was life, and the life was the light of all people. 5 The light shines in the darkness, and the darkness did not overcome it. 6 There was a man sent from God, whose name was John. 7 He came as a witness to testify to the light, so that all might believe through him. 8 He himself was not the light, but he came to testify to the light. 9 The true light, which enlightens everyone, was coming into the world. 10 He was in the world, and the world came into being through him; yet the world did not know him. 11 He came to what was his own, and his own people did not accept him. 12 But to all who received him, who believed in his name, he gave power to become children of God, 13 who were born, not of blood or of the will of the flesh or of the will of man, but of God. 14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. 15 (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") 16 From his fullness we have all received, grace upon grace. 17 The law indeed was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

For more detailed, mundane events, our only good sources are Matthew and Luke who tell very different, often inconsistent, faith stories.

The Genealogies

Matthew (1:1-17) starts with Abraham, includes some famous mothers (Tamar – pretend prostitute (Genesis 38), Rahab – Jericho prostitute (Joshua 2), Ruth, and Bathsheba (2 Samuel 11 (others))) and following the ruling Davidic line (as in Old Testament) through Zerubbabel (Ezra, Nehemiah, Haggai) son of Shealtiel at time of return from exile (skipping four generations (Ahaziah, Joash, Amaziah between Joram and Ozias and Jehoiakim after Josias) and then unknowns (but apparently long lived unknowns) through to Joseph, setting three groups of supposed 14 generations (last actually 13 – Is the 14th Jesus or perhaps Mary?)

Luke (3:23-28) starts with Adam and goes down to David's son Nathan (rather than Matthew's Solomon) though a different set of unknowns (including different fathers of Joseph). Zerubbabel

son of Salatiel (note different spelling) does appear in the middle (but with different ancestry than the Old Testament gives if it is the same person as Matthew's Zerubbabel).

John the Baptist

Other than the references to John in the Prologue (above), only Luke gives us the story of John's conception and birth.

Luke tells us that he was the son of an aging couple, Zechariah (a serving priest of the order of Abijah (Note that while the Old Testament mentions this order as a group of the descendants of Aaron, it also says they didn't return from the Babylonian Captivity)) and Elizabeth (also a descendant of Aaron). The Archangel Gabriel announces the coming birth. Because Zechariah doesn't believe it, he is struck mute until after John's birth.

Elizabeth is a cousin of Mary. She is the first human to proclaim Jesus as Lord, six months into her pregnancy and at the beginning of Mary's when Mary visits her.



Figure 85 La Visitation. Philippe de Champaigne

The Annunciation

Luke tells a somewhat parallel story of the Archangel Gabriel telling Mary of her coming conception. After an element of confusion by the virgin, she eventually greets the news with her great hymn.

Both Matthew and Luke agree that she was engaged to Joseph. Luke does not deal with the problem of the child of Joseph's soon to be wife's pregnancy, but Matthew has the angel appearing to Joseph to assure him of the divine nature of the conception.



Figure 86 *The Annunciation* by Eustache Le Sueur

The Birth

Both Matthew (2:1) and Luke (1:5) have these events happening in the time of King Herod of Judea. However, Luke also has the birth at the time of the census (see Date Posts above) and uses that to get the Holy Family from their home in Nazareth to Bethlehem. While Matthew also has the birth in Bethlehem, he uses a different mechanism to get them to Nazareth eventually (see below).

Only Luke has Jesus born in a barn (the manger), the shepherds receiving the message from the angels, and visiting Jesus.



Figure 87 "Adoration of the Shepherds" by Gerard van Honthorst, 1622

The Wise Men

Matthew, on the other hand tells us the story of the Wise Men from the East (number unspecified), who follow the star, first to Jerusalem (already after the birth). There, through the guidance of Herod, they are sent to Bethlehem with the instructions to report back to Herod on their findings.



Figure 88 Conventional post-12th century depiction of the Biblical magi (*Adoração dos Magos* by Vicente Gil)

They find Jesus in a house, give him gifts and worship him. They are warned in a dream not to go back to Herod, so they go another way.

Early Life

Matthew:

In Matthew, after the Wise Men fail to return, Herod massacres the Innocents (children under two in or about Bethlehem), the Holy Family Flees to Egypt, an Angel tells of Herod's death but



Figure 90 Pieter Bruegel The Elder - Massacre of the Innocents



Figure 89 Flight into Egypt - Vittore Carpaccio

for fear of (Herod) Archelaus, the family goes to Nazareth in Galilee rather than Bethlehem.

Luke:

In Luke, Jesus is presented in the Temple in his first year where Simeon recognizes Jesus, and Phanuel of the tribe of Asher recognizes Jesus. Jesus goes each year to Jerusalem Temple, and at twelve, Jesus amazes His teachers.

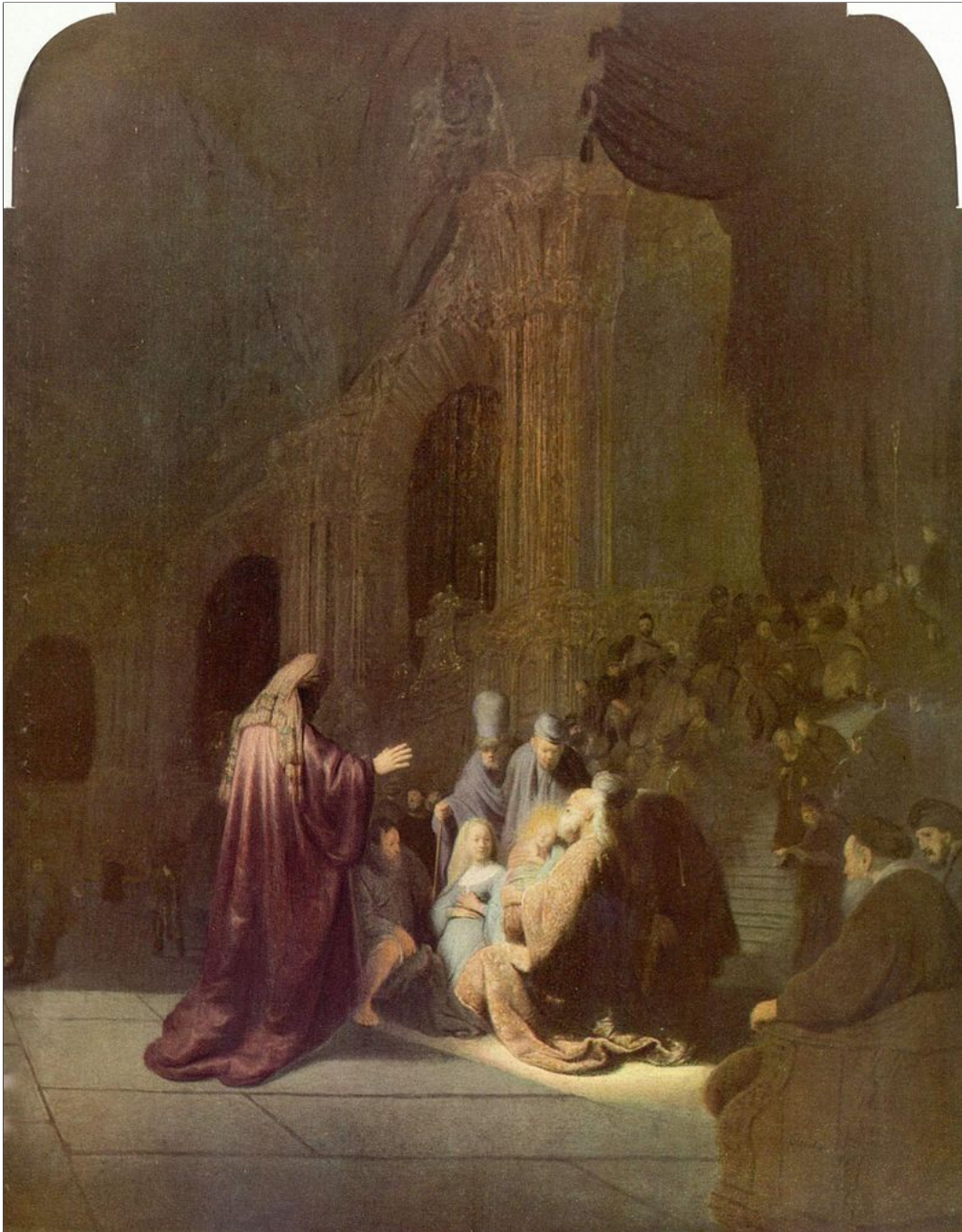


Figure 91 *Presentation in the Temple* - Rembrandt van Rijn

For Amusement – Apocrypha

Infancy Gospel of Thomas

Bringing life to a dried fish (this is only present in later texts).

(First group)

3 Miracles - Breathes life into birds fashioned from clay, curses a boy, who then becomes a corpse, curses a boy who falls dead and his parents become blind.

Attempt to teach Jesus which fails, with Jesus doing the teaching.

3 Miracles - Reverses his earlier acts, resurrects a friend who fell from a roof, heals a man who chopped his foot with an axe.^[2]

(Second group)

3 Miracles - Carries water on cloth, produces a feast from a single grain, stretches a beam of wood to help his father finish constructing a bed.

Attempts to teach Jesus, which fail, with Jesus doing the teaching.

3 Miracles - Heals James from snake poison, resurrects a child who died of illness, resurrects a man who died in a construction accident.

One link

http://web.archive.org/web/20090226215344/http://wesley.nnu.edu/biblical_studies/noncanon/gospels/inftoma.htm

The Adult Jesus – His Life and Ministry

Synoptic Gospels (Mark, Matthew, Luke)

Life of Christ – Mark – From the Baptist to the Empty Tomb

1. John the Baptist, Baptism, Wilderness and Temptation 1:1 – 1:12
2. Ministry in Galilee and Calls First Disciples 1:13-1:20
3. Many Healings, Calls Levi the Tax Collector, “New Wine in Fresh Wineskins” 1:21 – 3:12
4. Appoints Twelve Disciples 3:13– 3:19
5. Ministry - Jesus Speaks on His nature 3:20 – 3:31
6. Kingdom Parables 4:1 – 4:34
7. Ministry (including Feeding Multitude (twice), walking on water, going to Tyre) 4:35– 8:26
8. Nature of Christ (Including Transfiguration) 8:27- 9:13
9. The Nature of the Christian Community 9:14– 10:52
10. Jerusalem (Palm Sunday, Cleansing the Temple, Taxes to Emperor, Golden Rule, Teachings) 11:1– 12:41
11. Final Teachings and Prophecies 12:42– 14:31
12. Death and Empty Tomb 14:32– 16:8(19)

Life of Christ Matthew – From Birth to Commissioning in Galilee

1. Infancy 1:1 – 2:23
2. Preparation for Ministry 3:1 – 4:11
3. Ministry in Galilee 4:12-4:25
4. Sermon on the Mount (Including Lord’s Prayer and Golden Rule) 5:1 – 7:29
5. Miracles 8:1 – 9:34
6. Nature of the Mission 9:35 – 10:42
7. Ministry Opposition to Jesus 11:1 – 12:50
8. Ministry (including Feeding Multitude (twice) walking on water) 13:53 – 16:12
9. Nature of Christ (Including Transfiguration) 16:13 – 17:27
10. The Nature of the Christian Community 18:1 – 18:35
11. Ministry in Judea 19:1 – 20:34
12. Jerusalem (Palm Sunday, Cleansing the Temple, Taxes to Emperor, Golden Rule, Teachings) 21:1 – 22:41
13. Final Teachings and Prophecies 23:1 – 25:46
14. Death and Resurrection and Commissioning in Galilee 26:1 – 28:20

Life of Christ Luke – Conception of John the Baptist to Blessing at Bethany

1. Birth Announcements 1:1 – 1:80
2. Infancy 2:1 – 2:52
3. John the Baptist, Baptism, Wilderness and Temptation 3:1 – 4:13
4. Ministry in Galilee and Chooses Disciples 4:14 – 6:16
5. Sermon on the Plain (Beatitudes and Woes) 6:17– 6:49
6. Many Healings and Teachings, Stills the Storm, Calls Levi the tax collector, Accompanying Women including Mary Magdalene 7:1 – 8:56

7. Instructing and Sending out Disciples 9:1 – 9:6
8. Ministry - Jesus Speaks on His nature 11:1 – 12:50
9. Nature of Christ (Including Feeding 5000, Transfiguration, “Foxes Have Holes, Seventy) 9:7- 10:24
10. Many Teachings (Including Famous Parables, Lord’s Prayer) 10:25– 19:27
11. Ministry in Judea 19:1 – 20:34
12. Jerusalem (Palm Sunday, Cleansing the Temple, Taxes to Emperor, Golden Rule, Teachings) 21:1 – 22:44
13. Final Teachings and Prophecies 20:45– 22:28
14. Death and Resurrection 22:29– 28:20

Ministry of Jesus in Matthewan Order

		Matthew	Mark	Luke	John
<i>Ministry of John the Baptist</i>	miscellaneous	03:01–12	01:01–08		01:19–34
Baptism of Jesus	miscellaneous	03:13–17	01:09–11	03:21–22	
Temptation of Jesus	miscellaneous	04:01–11	01:12–13	04:01–13	
Marriage at Cana	miracle				02:01–11
Jesus & Nicodemus	ministry				03:01–21
<i>Return of Jesus to Galilee</i>	ministry	04:12–12	01:14–14		04:01–03
Exorcism at the Synagogue in Capernaum	miracle		01:21–28	04:31–37	
The Growing Seed	parable		04:26–29		
Hometown rejection of Jesus	ministry	04:13–16	06:01–06	04:16–30	
<i>First disciples of Jesus</i>	ministry	04:18–22	01:16–20		01:35–51
Miraculous draught of fishes	miracle			05:01–11	
Beatitudes	sermon	05:02–12		06:20–23	
Young Man from Nain	miracle			07:11–17	
The Two Debtors	parable			07:41–43	
The Lamp under a Bushel	parable	05:14–15	04:21–25	08:16–18	
Expounding of the Law	sermon	05:17–48		06:29–42	
Seventy Disciples	ministry			10:01–24	
Discourse on ostentation	sermon	06:01–18			
Parable of the Good Samaritan	parable			10:30–37	
Jesus at the home of Martha and Mary	ministry			10:38–42	

		Matthew	Mark	Luke	John
The Lord's Prayer	ministry	06:09–13		11:02–04	
The Friend at Night	parable			11:05–08	
The Rich Fool	parable			12:16–21	
Samaritan Woman at the Well	ministry				04:04–26
The Birds of Heaven	ministry	06:25–34		12:22–34	
Discourse on judging	sermon	07:01–05		06:41–42	
Discourse on holiness	sermon	07:13–27			
The Test of a Good Person	sermon	07:15–20			
The Wise and the Foolish Builders	parable	07:24–27		06:46–49	
Cleansing a leper	miracle	08:01–04	01:40–45	05:12–16	
<i>The Centurion's Servant</i>	miracle	08:05–13		07:01–10	04:46–54
Healing the mother of Peter's wife	miracle	08:14–17	01:29–34	04:38–41	
Exorcising at sunset	miracle	08:16–17	01:32–34	04:40–41	
Calming the storm	miracle	08:23–27	04:35–41	08:22–25	
Gerasenes demonic	miracle	08:28–34	05:01–20	08:26–39	
Paralytic at Capernaum	miracle	09:01–08	02:01–12	05:17–26	
Calling of Matthew	ministry	9:09	02:13–14	05:27–28	
New Wine into Old Wineskins	parable	09:17–17	02:22–22	05:37–39	
Daughter of Jairus	miracle	09:18–26	05:21–43	08:40–56	
The Bleeding Woman	miracle	09:20–22	05:24–34	08:43–48	
Two Blind Men at Galilee	miracle	09:27–31			
Exorcising a mute	miracle	09:32–34			
Commissioning the twelve Apostles	ministry	10:02–04	03:13–19	06:12–16	
But to bring a sword	ministry	10:34–36			
Messengers from John the Baptist	ministry	11:02–06		07:18–23	
Paralytic at Bethesda	miracle				05:01–18
Lord of the Sabbath	ministry	12:01–08	02:23–28		
Man with withered Hand	miracle	12:09–13	03:01–06	06:06–11	

		Matthew	Mark	Luke	John
The Lord's Prayer	ministry			11:02–04	
Exorcising the blind and mute man	miracle	12:22–28	03:20–30	11:14–23	
Parable of the strong man	parable	12:29–29	03:27–27	11:21–22	
Eternal sin	ministry	12:30–32	03:28–29	12:08–10	
Jesus' True Relatives	ministry	12:46–50	03:31–35	08:19–21	
Parable of the Sower	parable	13:03–09	04:03–09	08:05–08	
The Birds of Heaven	ministry			12:22–34	
The Tares	parable	13:24–30			
The Barren Fig Tree	parable			13:06–09	
An Infirm Woman	miracle			13:10–17	
Parable of the Mustard Seed	parable	13:31–32	04:30–32	13:18–19	
The Leaven	parable	13:33–33		13:20–21	
Parable of the Pearl	parable	13:44–46			
Drawing in the Net	parable	13:47–50			
The Hidden Treasure	parable	13:52–52			
Rejection of Jesus	ministry	13:54–58			
Beheading of St. John the Baptist	ministry	14:06–12	06:21–29		
<i>Feeding the 5000</i>	miracle	14:13–21	06:31–34	09:10–17	06:05–15
<i>Jesus' walk on water</i>	miracle	14:22–33	06:45–52		06:16–21
Healing in Gennesaret	miracle	14:34–36	06:53–56		
Discourse on Defilement	sermon	15:01–11	07:01–23		
Canaanite woman's daughter	miracle	15:21–28	07:24–30		
Deaf mute of Decapolis	miracle		07:31–37		
Feeding the 4000	miracle	15:32–39	08:01–09		
Blind Man of Bethsaida	miracle		08:22–26		
Confession of Peter	ministry	16:13–20	08:27–30	09:18–21	
Transfiguration of Jesus	miracle	17:01–13	09:02–13	09:28–36	
Boy possessed by a demon	miracle	17:14–21	09:14–29	09:37–49	
Coin in the fish's mouth	miracle	17:24–27			
Bread of Life Discourse	sermon				06:22–59

		Matthew	Mark	Luke	John
The Little Children	ministry	18:01–06	09:33–37	09:46–48	
Man with dropsy	miracle			14:01–06	
Counting the Cost	parable			14:25–33	
The Lost Sheep	parable	18:10–14		15:04–06	
The Unforgiving Servant	parable	18:23–35			
The Lost Coin	parable			15:08–09	
Parable of the Prodigal Son	parable			15:11–32	
The Unjust Steward	parable			16:01–13	
Rich man and Lazarus	parable			16:19–31	
The Master and Servant	parable			17:07–10	
Cleansing ten lepers	miracle			17:11–19	
The Unjust Judge	parable			18:01–09	
Pharisees and the Publican	parable			18:10–14	
Jesus and the rich young man	ministry	19:16–30	10:17–31	18:18–30	
Jesus and the woman taken in adultery	ministry				08:02–11
The Workers in the Vineyard	parable	20:01–16			
Jesus predicts his death	ministry	20:17–19	10:32–34	18:31–34	
The Blind at Birth	miracle				09:01–12
Son of man came to serve	ministry	20:20–28	10:35–45		
The Good Shepherd	ministry				10:01–21
Blind near Jericho	miracle	20:29–34	10:46–52	18:35–43	
Raising of Lazarus	miracle				11:01–44
Jesus and Zacchaeus	ministry			19:02–28	
<i>Palm Sunday</i>	ministry	21:01–11	11:01–11	19:29–44	12:12–19
<i>Cleansing of the Temple</i>	ministry	21:12–13	11:15–18	19:45–48	02:13–25
Cursing the fig tree	miracle	21:18–22	11:12–14		
Authority of Jesus Questioned	ministry	21:23–27	11:27–33	20:01–08	
The Two Sons	parable	21:28–32			
The Wicked Husbandmen	parable	21:33–41	12:01–09	20:09–16	
The Great Banquet	parable	22:01–14		14:16–24	
Render unto Caesar...	ministry	22:15–22	12:13–17	20:20–26	

		Matthew	Mark	Luke	John
Woes of the Pharisees	ministry	23:01–39	12:35–37	20:45–47	
Widow's mite	sermon		12:41–44	21:01–04	
Second Coming Prophecy	ministry	24:01–31	13:01–27	21:05–36	
The Budding Fig Tree	parable	24:32–35	13:28–31	21:29–33	
The Faithful Servant	parable	24:42–51	13:34–37	12:35–48	
The Ten Virgins	parable	25:01–13			
The Talents or Minas	parable	25:14–30		19:12–27	
The Sheep and the Goats	parable	25:31–46			
<i>Anointing of Jesus</i>	ministry	26:01–13	14:03–09	7:36–50	12:02–08
Bargain of Judas	miscellaneous	26:14–16	14:10–11	22:01–06	
The Grain of Wheat	ministry				12:24–26
<i>Last Supper</i>	ministry	26:26–29	14:18–21	22:17–20	13:01–31
Promising a Paraclete	ministry				16:05–15

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The Anointing

I thought it useful to consider a single example of a common story that clearly is used for different purpose by the various authors. All four of the Gospels speak of an anointing, so we can be fairly sure one occurred but they tell it different ways, illustrating how a historical fact can be used to tell different faith truths, all of which can, in fact, be accurate.

Mark

(Mark 14) It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; 2 for they said, "Not during the festival, or there may be a riot among the people." 3 While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. 4 But some were there who said to one another in anger, "Why was the ointment wasted in this way? 5 For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. 6 But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. 7 For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. 8 She has done what she could; she has anointed my body beforehand for its burial. 9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her." 10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.

⁸¹ Items in Italics appear in both John and one Synoptic Gospel

Matthew

(Matthew 26) When Jesus had finished saying all these things, he said to his disciples, 2 "You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified." 3 Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, 4 and they conspired to arrest Jesus by stealth and kill him. 5 But they said, "Not during the festival, or there may be a riot among the people." 6 Now while Jesus was at Bethany in the house of Simon the leper, 7 a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. 8 But when the disciples saw it, they were angry and said, "Why this waste? 9 For this ointment could have been sold for a large sum, and the money given to the poor." 10 But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. 11 For you always have the poor with you, but you will not always have me. 12 By pouring this ointment on my body she has prepared me for burial. 13 Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her." 14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15 and said, "What will you give me if I betray him to you?"

Luke

(Luke 7 – in Galilee) 36 One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. 37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him--that she is a sinner." 40 Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak." 41 "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. 42 When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" 43 Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." 44 Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. 45 You gave me no kiss, but from the time I came in she has not stopped kissing my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." 48 Then he said to her, "Your sins are forgiven." 49 But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace."

John

(John 12) Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. 2 There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. 3 Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 5

"Why was this perfume not sold for three hundred denarii and the money given to the poor?" 6 (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) 7 Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. 8 You always have the poor with you, but you do not always have me."

Comparison

I do not have the learning to unpack the differences, but it is clear that they are important. Interestingly, two of the Synoptic Gospels (Matthew and Mark) are more similar to John than



Figure 92 Pierre Subleyras - Christ at the House of Simon the Pharisee

they are to the other Synoptic Gospel (Luke). It happened early at a somewhat unwelcoming Pharisee's house in Galilee (Luke) or late at the house of Simon of Bethany.

It was done by an unnamed woman (Synoptic) or by Mary of Bethany (Simon's sister) (John). In Luke, she is a sinner.

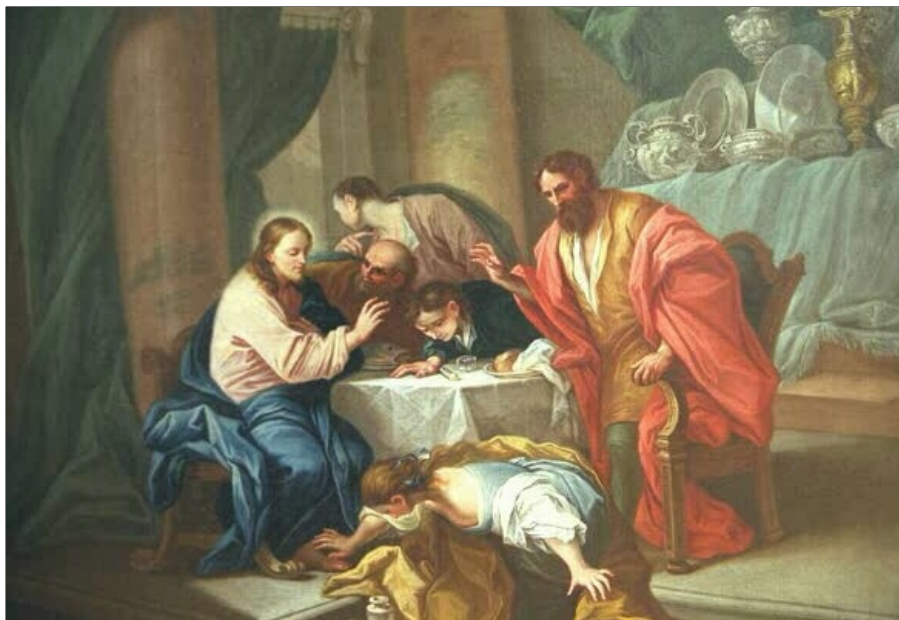


Figure 93 German: *Die Fußwaschung Christi durch Maria Magdalena* Johann Christof Haas (1753-1829)

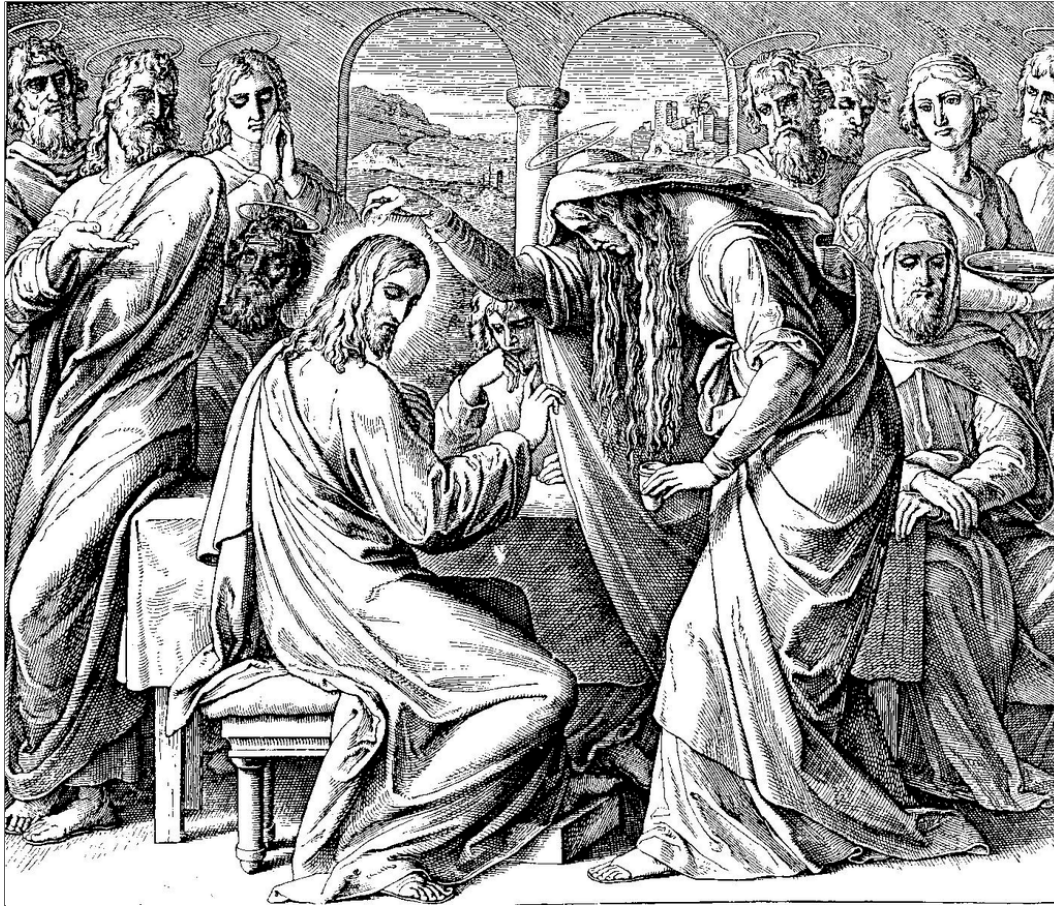


Figure 94 Woodcut for "Die Bibel in Bildern", 1860. Julius Schnorr von Carolsfeld

In Mark and Matthew, it is immediately followed by the betrayal of Judas while John chooses the story itself to condemn Judas while Luke does not refer to him at all.

The Cross and the Empty Tomb

Our Biblical sources, while still having interesting and informative differences, align more closely about the events leading up to the Crucifixion and the Empty Tomb. This is not surprising when one thinks about how memorable these events must have been to his followers.

John and the Synoptic Gospels seem to differ in timing, particularly about the timing of Jesus' triumphal entry into Jerusalem (John is later), the Last Supper (John is earlier), and the death (John, again is earlier). While some have tried to force them together, the differences are probably real and have significances, but they are small. The big timing difference is in the Cleansing of the Temple – John has it at the beginning of the Ministry while the Synoptics have it during Holy Week.

Triumphal Entry into Jerusalem

Jesus enters in a parade (traditionally Palm Sunday) from the direction of Bethany (and



Figure 95 Jesus enters Jerusalem and the crowds welcome him, by Pietro Lorenzetti, 1320

Bethpage). He rides either a colt (Mark and Luke) or an ass (John) or both (Matthew). In John, he found it while, in the others, he sent two disciples to obtain it.

The Next Few Days

The Synoptic Gospels have much more to say on the activities. Apparently Jesus spent his days in Jerusalem at or near the Temple teaching and having controversies with scribes, Pharisees and Sadducees (see Ministry section for details). He cleansed the Temple in the Synoptics and just annoyed the Jewish authorities, who, however, were frightened to deal with Him in front of the masses. For John, they were already of that mind at the time of the entry into Jerusalem.



Figure 96 *Christ Driving the Money Changers from the Temple*, London version, by El Greco

Judas

During this time period, Judas had decided to betray Jesus and discussed it with the Jewish Authorities who promised him money. In John, he had come to this conclusion but did not act on it until after he left the Last Supper.

The Last Supper



Figure 97 Leonardo da Vinci's late 1490s mural painting in Milan, Italy

Either at Passover or the day before (John – presumably as the lamb sacrifice, a theme heavily developed in another book attributed to John, Revelation), Jesus holds a final supper in an upper room which he has two of his disciples arrange (Peter and John according to Luke).

It is an active dinner indeed. He foretells his betrayal. In John, he washes the feet of his disciples. He foretells Peter's denial in Luke and John (Matthew and Mark relate the story just after the conclusion of the dinner).

According to the Synoptics and Paul (1 Corinthians 11:23-25), Jesus uses the words of the Eucharist. While John does not, he has similar words much earlier in the story (Chapter 6).

John has much more teaching portrayed.

The Garden

The Synoptics have Jesus then go to the Mount of Olives to a place Mark and Matthew identify as Gethsemane (but not a garden). John has them cross the Kidron Valley to a garden.

The Synoptics tell the story of Jesus' prayer and agony and the difficulties of the disciples to stay awake (Matthew and Mark identify them as Peter, John, and James).

All four Gospels relate that Judas then brought a body of troops with him to betray Jesus with a kiss (or at least attempts to do so in John). A disciple (Peter in John) attempts to defend Jesus with a sword and cuts off the ear of a slave (Malchus in John) (In Luke, Jesus heals the slave).



Figure 99 Christ Before Caiaphas, by Matthias Stom

The Trials

Jesus now underwent a series of trials that are fairly commonly described in the Four Gospels.

Annas and Caiaphas

Annas (according to Josephus a former High Priest (as Ananas)) was father-in-law to Caiaphas the current High Priest (in Josephus, Joseph son of Caiaphas, High Priest 18 – 36 AD). John has Him first taken to Annas (who we see in Acts presiding over the hearing over Peter and John). He is then turned over to Caiaphas.

All Four Gospels have Jesus appear before Caiaphas. John has him led from Caiaphas early in the day to Pilate's judgment hall. All of the Synoptics have Jesus abused directly before Caiaphas. Matthew and Mark try to convict him with "false witnesses" but seem to make little progress before Jesus admits in Mark (and doesn't deny in Matthew) that He is the Christ, son of God and then He warns that they shall see The Son of Man seated at the Right Hand of Power and coming on the clouds. They then find him guilty.

In the Synoptics the next morning, Luke has a similar conversation as Matthew and Mark had the night before and they take him to Pilate.



Figure 100 Mateo Cerezo, *Ecce Homo*, 1650

Pilate

Jesus says little in his defence (or at all) in all the versions, with the most in John:

36 Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'

Pilate is portrayed in various ways as reluctant to convict Jesus. In Luke, he attempts to shift the matter to Herod (Antipas, son of the first Herod “the Great” of the birth narratives):

7 And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. 8 When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. 9 He questioned him at some length, but Jesus gave him no answer. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. 12 That same day Herod and Pilate became friends with each other; before this they had been enemies.

In all four Gospels, Pilate is portrayed offering to give up Jesus for the Passover Feast (a “custom”) but is forced to release Barabbas instead.

Under the pressure of the Jewish authorities and whatever other public was present, Pilate condemns him to death. In all but Luke, he is mockingly addressed as “King of the Jews” (Luke does it at the crucifixion). All but Luke describe a flogging (although it is strongly implied in Luke).

In Matthew and Mark, he is turned over to soldiers who abuse him.

The Crucifixion



Figure 101 Christ on the Cross, by Carl Heinrich Bloch, showing the skies darkened

On his way to Golgotha, the Place of the Skull (Calvary is the Latin equivalent), he either carried his own cross (John) or Simon of Cyrene was required to do so (Synoptics). In Luke, he spoke to women along the way:

23:27 A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. 28 But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' 30 Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' 31 For if they do this when the wood is green, what will happen when it is dry?"

He was crucified with two others, variously described as thieves, bandits or robbers. In Matthew, they both mock him but, in Luke, only one does while the other defends him and is promised Paradise by Jesus.

There were a number of women present. They were variously described (see more under John, later) although it appears that Mary Magdalene was there (she was directly named by all but Luke and inferred from Luke 8).

John describes the presence of the disciple who Jesus loved (presumably John and certainly the claimed author) in a discussion with his mother, Mary.

Jesus is described saying a number of things. In Luke, in addition to describing His conversation with the thief, He says:

34 Then Jesus said, "Father, forgive them; for they do not know what they are doing." and 46 Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit."

In Matthew and Mark he says (from Matthew):

46 And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

This is the opening of Psalm 22 and may be more positive than it appears on its face.

In John, aside from the conversation with his mother:

28 After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' 29 A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30 When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

In the Synoptics, the sky darkens for three hours before the death and at the death, the Veil of the Temple tears and a centurion at the foot of the cross declares Jesus' innocence. Matthew adds:

The earth shook, and the rocks were split. 52 The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. 53 After his resurrection they came out of the tombs and entered the holy city and appeared to many. 54 Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Non-Christian Evidence

The first surviving reference to Christians outside the Christian world is both unfriendly and somewhat confirmatory of the basic facts. Tacitus, Annals 15.44:

"Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate, and a most mischievous superstition thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular."

The Burial

Joseph of Arimathea received permission to bury the body and hurriedly buries it in a rock tomb. He was apparently a secret disciple and a member of the Jewish council. According to John, Nicodemus also helped. According to Matthew, guards were placed on the tomb.



Figure 102 Bronzino's Deposition of Christ

The Harrowing of Hell



Figure 103 Duccio di Buoninsegna - Descent to Hell

Tradition has it that in the time between crucifixion and resurrection, Jesus descended into Hell and freed the non-damned.

From the Apostles' Creed (Voices United 918)

*I believe in Jesus Christ, God's only Son, our Lord,
... was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;*

Little Canonical Support

1 Peter 3:19ff

He was put to death in the flesh, but made alive in the spirit,¹⁹ in which also he went and made a proclamation to the spirits in prison,²⁰ who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water

The Empty Tomb

On the first day of the week (Paul says the third day after the Crucifixion (1 Corinthians)), a few women (see below), came to the tomb and found it empty. In Mark, that is largely the end of the story as they ran away and told no one but for the rest, it was just the beginning (see below).

Mark 16 - Mary Magdalene, and Mary the mother of James, and Salome (empty tomb only)

Matthew 28 - Mary Magdalene and the other Mary. Verse 9 - *Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. 10 Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.*

Luke 24 - Mary Magdalene, Joanna, Mary the mother of James, and the other women with them (empty tomb with two men in dazzling clothes), then Peter (empty tomb)

John 20 - Mary Magdalene, then Simon Peter (empty tomb) with the disciple that Jesus loved, then Mary Magdalene with two angels and then (verse 14ff) *When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' 16 Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). 17 Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."*

A fascinating alternative story is in the apocryphal Gospel of Peter, of which only a fragment has been discovered:

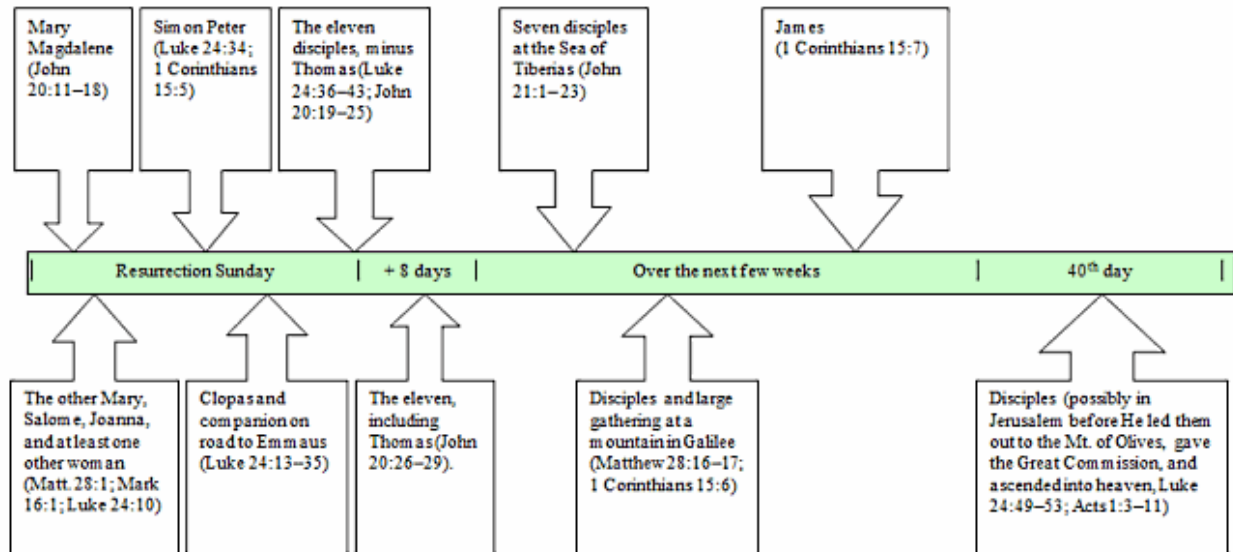
"9. And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend with a great light and approach the tomb. And the stone that was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10. When therefore those soldiers saw it, they awakened the centurion and the elders, for they too were close by keeping guard. And as they declared what things they had seen, again they saw three men come forth from the tomb, and two of them supporting one, and a cross following them. And the heads of the two reached to heaven, but the head of him who was led by them overpassed the heavens. And they heard a voice from the heavens, saying, You have preached to them that sleep. And a response was heard from the cross, Yes."

The Months After Easter

The Appearances of the Resurrected Christ

Timeline of the Post-Resurrection Appearances



82

Directly After the Resurrection

Matthew 28:16ff

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷When they saw him, they worshipped him; but some doubted. ¹⁸And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

⁸² <https://answersingenesis.org/jesus-christ/resurrection/the-sequence-of-christs-post-resurrection-appearances/>

Luke 24:13ff

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' 19 He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' 25 Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah should suffer these things and then enter into his glory?' 27 Then beginning with Moses and all the prophets, he interpreted to them the things about



Figure 104 Caravaggio's Supper at Emmaus

himself in all the scriptures.

28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' 33 That same hour they got up and returned to Jerusalem; and they found the

eleven and their companions gathered together. 34They were saying, ‘The Lord has risen indeed, and he has appeared to Simon!’ 35Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

36 While they were talking about this, Jesus himself stood among them and said to them, ‘Peace be with you.’ 37They were startled and terrified, and thought that they were seeing a ghost. 38He said to them, ‘Why are you frightened, and why do doubts arise in your hearts? 39Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.’ 40And when he had said this, he showed them his hands and his feet. 41While in their joy they were disbelieving and still wondering, he said to them, ‘Have you anything here to eat?’ 42They gave him a piece of broiled fish, 43and he took it and ate in their presence.

44 Then he said to them, ‘These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.’ 45Then he opened their minds to understand the scriptures, 46and he said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, 47and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48You are witnesses of these things. 49And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.’

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51While he was blessing them, he withdrew from them and was carried up into heaven. 52And they worshipped him, and returned to Jerusalem with great joy; 53and they were continually in the temple blessing God.

Acts 1

3 After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. 4 While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." 6 So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" 7 He replied, "It is not for you to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." 9 When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

From “Longer (doubted) Ending” of Mark

12 After this he appeared in another form to two of them, as they were walking into the country. ¹³And they went back and told the rest, but they did not believe them.

John - Chapter 20 – After The Resurrection and Doubting Thomas

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ 20After he said this, he showed them his hands and his side. Then the

disciples rejoiced when they saw the Lord. 21Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' 22When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. 23If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

24 But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. 25So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.'

26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' 27Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' 28Thomas answered him, 'My Lord and my God!' 29Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'

Chapter 21 - By the Sea of Tiberias

Jesus is on the beach while Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples fished. Jesus - 'Cast the net to the right side of the boat, and you will find some.' Peter swims to shore but others row.

Jesus eats bread and fish with them. 14This was now the third time that Jesus appeared to the



Figure 105 Tissot, James (1836-1902). Apparition du Christ sur les bords du lac de Tibériade. 1886-94

disciples after he was raised from the dead.

Jesus asks Peter if he loves him and feed my sheep (three times).

20 Peter turned and saw the disciple whom Jesus loved following them (**author of John**); he was the one who had reclined next to Jesus at the supper and had said, 'Lord, who is it that is going to betray you?' ²¹When Peter saw him, he said to Jesus, 'Lord, what about him?' ²²Jesus said to him, 'If it is my will that he remain until I come, what is that to you? Follow me!' ²³So the rumour spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If it is my will that he remain until I come, what is that to you?'

Paul – 1 Corinthians 15 (Road to Damascus)

3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures,⁴ and that he was buried, and that he was raised on the third day in accordance with the scriptures,⁵ and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to someone untimely born, he appeared also to me.

Apocryphal Gospel of Hebrews (lost except for notes) has an appearance to James the Just.

Death of Judas Iscariot

Death of Judas Acts 1:18ff

Now this man acquired a field with the reward of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. 19 This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood



Figure 106 Death of Judas

Matthew 27:3ff

3 When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4 He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' 5 Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' 7 After conferring together, they used them to buy the potter's field as a place to bury foreigners. 8 For this reason that field has been called the Field of Blood to this day.

Papias Fragment

Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out

The Very Early Days After the Ascension (Acts)

Matthias and Pentecost

Peter led the choice of a replacement disciple between Joseph called Barsabbas, who was also known as Justus, and Matthias. By prayer and lots, the choice fell on Matthias.

Pentecost came in fire and wind and the disciples started speaking in tongues. When onlookers charged them with drunkenness. Peter defended the group from the charge because it is only 9 A. M. (apparently no one drinks in the morning). Three thousand are baptized.

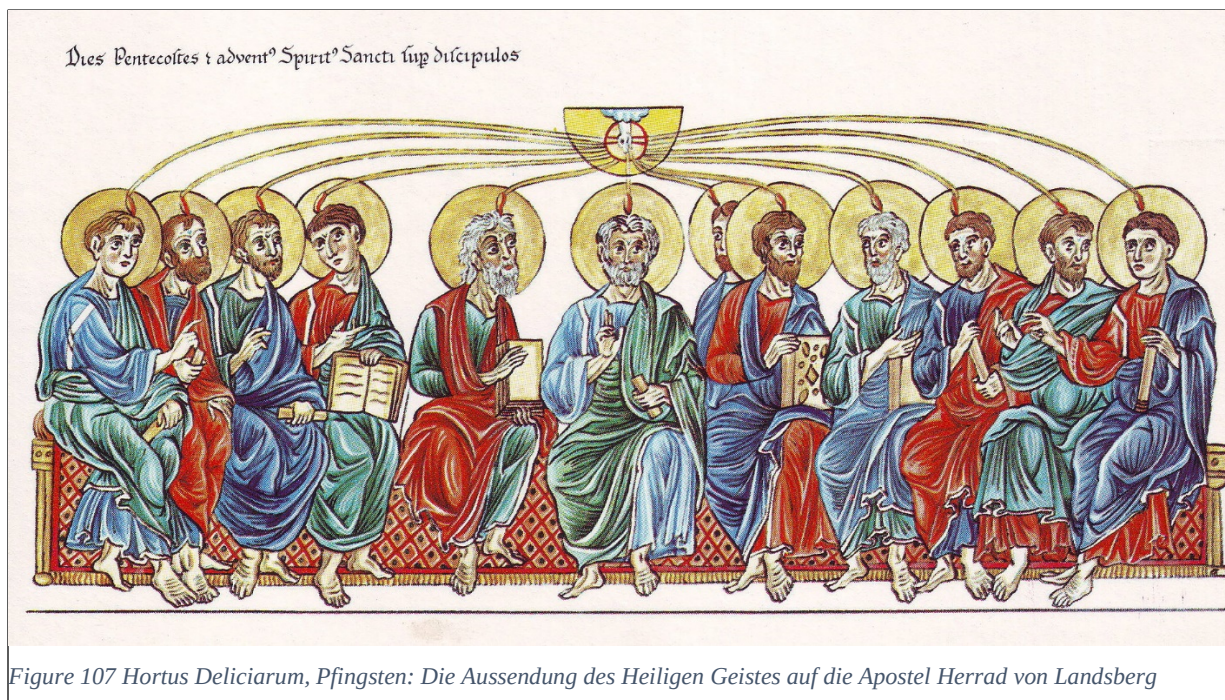


Figure 107 Hortus Deliciarum, Pfingsten: Die Aussendung des Heiligen Geistes auf die Apostel Herrad von Landsberg

The Communal Church begins

Peter healed a lame man in name of Jesus. Peter (with John) preached at Solomon's Portico to the Temple. Peter and John were arrested and ordered by the Judean Council to keep silent but they refused.

Ananias and his wife Sapphira made a large gift but it was not everything they had and they were struck dead.

More healing occurred and followed by a shaking and infusion of Holy Spirit (compare John 14, 15 about Advocate, Holy Spirit) (14: 26 *But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.* 15: 26 *'When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.'*)

The High Priest arrested the apostles but an angel released them. They were rearrested, tried by Council, flogged, ordered to keep silent, and released.



Figure 108 Paolo Uccello - Stoning of St Stephen

With the growth of community, they needed people to supervise the community dining and they chose Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus (a proselyte of Antioch).

Stephen preached successfully as well. He was arrested, tried and gave a short history of the Judean religion up to Jesus. The Council ordered him stoned.

Saul Appears and Drives Out Philip

A young man named Saul watched over the coats of those stoning Stephen and he approved. The stoning started a persecution in Jerusalem with Saul being prominent.

Many scattered into Judea and Samaria. Philip was one who went to Samaria and preached there. He had great success. At first he competed with Simon Magus but eventually converted even him.

Peter and John went down to baptize with the Holy Spirit as Philip had only baptized with water. Simon tried to buy their power, was cursed, and then repented.



Figure 109 Nucci, Avanzino - Petrus' Auseinandersetzung mit Simon Magus - 1620

All returned to Jerusalem. Philip was sent towards Gaza and came upon an Ethiopian court eunuch trying to understand Isaiah. Philip explained it, converted and baptized the eunuch. Then Philip was snatched away to Azotus and went down to Caesarea.

Saul's First Steps

Saul went down to Damascus, was overcome by a vision, became blind and was sent as a good Christian to Ananias who cured him (Acts 9:1-17). (Compare Acts 22, Acts 26, Galatians 1:11-16, brief references to vision in 1 Corinthians).

He preached successfully in Damascus but “Jews” were planning to kill him so he escaped over the walls in a basket. He fled to Jerusalem but the Jerusalem Christians (reasonably) feared him but accepted him on Barnabas’ word. His preaching caused the “Hellenists” to want to kill him,



Figure 110 Gaulli Conversion Giovanni Battista Gaulli

so he was sent to Caesarea and then to Tarsus.

Peter Extends the Group

The Church increased in Judea, Galilee, and Samaria. Peter went successfully preaching. In Lydda, he cured a cripple Aeneas. In Joppa, he raised Tabitha (aka Dorcas) from the dead.

Cornelius, a centurion of the Italian Cohort, was visited by an angel to call Peter from Joppa. In Joppa, Peter had a vision (3 times) about eating forbidden foods - "*What God has made clean, you must not call profane.*"⁸³ Then he was told in vision about messengers from Cornelius. Peter accepted Cornelius and the principle of Gentile membership into Christianity. Peter was criticized for this when he returned to Jerusalem but he persuaded his critics.



Figure 111 Domenico Fetti - Peter's vision of a sheet with animals - Kunsthistorisches Museum Wien

The Church spread to Antioch and Jerusalem sent Barnabas there. He called Saul to his aid. *It was in Antioch that the disciples were first called "Christians."*⁸⁴ In Antioch, a Christian prophet

⁸³ Acts 10:15

⁸⁴ Acts 11:26

named Agabus predicted a famine over the world. Saul and Barnabas were charged with leading certain relief efforts.

The Disciples

Who were the Disciples?

It seems that this area of study should be straightforward – twelve plus Judas' replacement, all doing good things. Unfortunately, it doesn't turn out that way. There is no agreement in the Gospels about who they were and some just seem to be there to make the number up to twelve.

Gospel of Matthew ^[Mt 10:1-4]	Gospel of Mark ^[Mk 3:13-19]	Gospel of Luke ^[Lk 6:12-16]	Gospel of John
Simon ("who is called Peter")	Simon ("to whom he gave the name Peter")	Simon ("whom he named Peter")	Simon Peter / Cephas
Andrew ("his [Peter's] brother")	Andrew	Andrew ("his brother")	Andrew ("brother of Simon Peter")
James ("son of Zebedee")	James ("son of Zebedee") / one of the "Boanerges"	James	one of the "sons of Zebedee"
John ("his [James's] brother")	John ("brother of James") / one of the "Boanerges"	John	one of the "sons of Zebedee" / thought to be the "disciple whom Jesus loved" ^[13:23] [20:2]
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Nathanael
Thomas	Thomas	Thomas	Thomas ("also called Didymus") ^[11:16] [20:24][21:2]
Matthew ("the tax collector")	Levi	Levi	not mentioned
James ("son of Alphaeus")	James ("son of Alphaeus")	James ("son of Alphaeus")	not mentioned
Thaddaeus	Thaddaeus	Jude ("son of James")	Jude ("not Iscariot") ^[14:22]
Simon ("the Cananean")	Simon ("the Cananean")	Simon ("who was called the Zealot")	not mentioned
Judas Iscariot	Judas Iscariot	Judas Iscariot	Judas ("son of Simon Iscariot")

Acts replaces Judas Iscariot with Matthias (1:18-26)

John and the Twelve

John never gives a list of the disciples. The closest he comes is at the final appearance after the resurrection at 21:2 (and that is not close). But he acknowledges that there were twelve.

John 6 - 67 So Jesus asked the twelve, "Do you also wish to go away?" 68 Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. 69 We have come to believe and know that you are the Holy One of God." 70 Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." 71 He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

John 20 - 24 But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came.

Simon Peter (Cephas)

During Jesus Life

First or nearly so, Peter was called by Jesus directly or through agency of Brother Andrew (John).

A fisherman, he was son of Jona (John), partner with Andrew of James and John (Luke), resident of Bethsaida (John) or Capernaum (Synoptic). He was married (Synoptic Gospels, 1 Corinthians 9:5) (Jesus Heals Mother-in-law (Synoptic). Cephas takes wife with him (Paul)). He is also reputed to have children (Eusebius IV:30).

Jesus gave him rock name (Peter or Cephas) and declares “on this rock I will build my church” (Matthew). Peter walks on water but loses courage of faith and sinks.

Peter is the first to declare Jesus the Messiah. With James and John, he sees the Transfiguration – and wants to build booths. Jesus rebukes Peter (Satan get behind me).

Peter swears to stand by Jesus but Jesus foretells his denials. In Mark and Matthew, only Peter, James and John go with him for his final prayers and Peter is rebuked for falling asleep. John portrays Peter as defending Jesus with a sword (cutting off an ear) but he is rebuked. Only Peter follows the captive Jesus but denies him.

After The Crucifixion

He was a key actor in Resurrection dramas (See supra). The leader (with John as assistant) in early days.



Figure 112 Bartolomé Esteban Murillo, *Liberation of St. Peter*

He was associated with Antioch (tradition claims he had descendants there). Paul portrays him as one of the three leaders of the Church (with John and James the brother of Jesus – Galatians 2 – and also as chief Apostle to the circumcised).

Peter's attitude to Gentiles seems ambivalent – on one side is the Cornelius story, Galatians 2, and Acts 15. On the other hand – also Galatians 2. *But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction.*⁸⁵

In the *Acts of Peter*, he has a contest with Simon Magus (who flies but is brought down to his death by Peter) – in *Acts of Peter and Paul*, Paul is associated. See also Eusebius II:15.



Figure 113 Sébastien Bourdon (1616–1671) *The Fall of Simon Magus*

After spending time in Antioch and other locales, he was reputed to go to Rome. Under persecution, he starts to leave Rome and has a vision where the Lord asks him “*Quo Vadis*” and

⁸⁵ Galatians 2:11-12

he returns to Rome (Acts of Peter). There, his wife is first martyred (Eusebius III:30), then he is (by being crucified upside down) (Eusebius III:1 attributed to Origen) by Nero.

The Gospel of Mark is traditionally based on his memories as told to his associate (John) Mark.

Some of Dubious and Spurious Books Attributed or Principally About Him

- Canonical Letters 1 and 2 Peter
- Gospel of Peter
- Acts of Peter
- Acts of Peter and Andrew
- Acts of Peter and Paul
- Acts of Peter and the Twelve
- Gnostic Apocalypse of Peter
- A Letter of Peter to Philip
- Apocalypse of Peter
- The Epistula Petri

Andrew

The brother of Peter, was one of the first disciples called by Jesus. John has him first as a

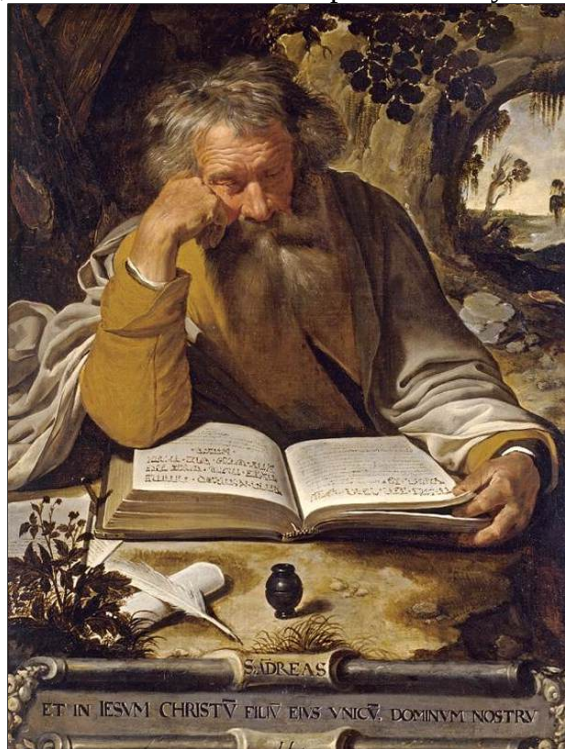


Figure 114 St Andrew - Artus Wolffort - Web Gallery of Art

disciple of John the Baptist who switches to Jesus and brings his brother, Peter. Always there but largely a bit player compared to other three of First Four.

Eusebius (III:1) has him preaching in Scythia after the Crucifixion while other traditions have him in a broader region on the North side of the Black Sea. Andrew is said to have been martyred by crucifixion at the city of Patras (Patræ) in Achaea, on the northern coast of the Peloponnese (Greece). Later tradition has the cross upon which he was crucified to have been diagonal (e.g. Flag of Scotland).

Apocryphal Writings About Andrew Include:

- The Acts of Andrew
- Acts of Andrew and Matthias

John



Figure 115 Lamentation of the Virgin. John the Apostle trying to console Mary
The Rohan Master

One of the two sons of Zebedee (with his brother James – interestingly never named in Gospel of John – presumed to be the Disciple Jesus Loved) (and perhaps Salome (connecting Matthew

27:56 and Mark 15:40⁸⁶), who may also have been at tomb and may have been Jesus' aunt (the latter is a somewhat dubious tradition). They were fishermen and partners with Peter and Andrew – known as Sons of Thunder.

With Peter and his brother, they were the central group during Jesus life and with Peter and James the Just (Jesus' brother), he was part of the central group in early Church.

In Mark 10:39, he is reported as wanting to sit at Jesus' right and left (with brother James) when he comes into power. (Matthew 20 softens this to have their mother ask).

Peter, James and John were the only witnesses of the raising of Daughter of Jairus. All three also witnessed the Transfiguration. These same three witnessed the Agony in Gethsemane more closely than the other Apostles did.

In Acts, John is one of the leaders. He preaches with Peter at the Temple, is tried with Peter before the Council, and goes with Peter to Samaria to baptize with the Holy Spirit.

In Galatians 2:9, Paul calls him one of the three pillars of the Church (with Peter and James the Brother of the Lord).

In tradition, he eventually went to Ephesus, was banished to Patmos and then returned to Ephesus where he may have been the only Disciple to die of old age.

John the Author

With varying degrees of credibility, he is credited as the author of large parts of the New Testament

- The Gospel of John
- 1, 2, & 3 John
- Revelation

Non-Canonical Books Attributed or Featuring John

- Secret Book of John (Apocryphon of John)
- Acts of John

James

He was known as Saint James the Great to distinguish him from James, the son of Alphaeus (James the Less) and James the Brother of Jesus (James the Just).

He was the brother of John, the other Son of Thunder ("Boanerges"). His activities before the crucifixion were shared with his brother John.

He is the only Disciple whose death is in the Bible (other than Judas) (traditionally in 44 AD).

Acts 12 About that time King Herod laid violent hands upon some who belonged to the church. 2He had James, the brother of John, killed with the sword (Herod so enjoyed this that he arrested

⁸⁶ 56Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome.

Peter who was saved by an Angel). (This was Herod Agrippa I, grandson of Herod ‘the Great’, who both Acts and Josephus have dying a fairly horrible death shortly thereafter.)

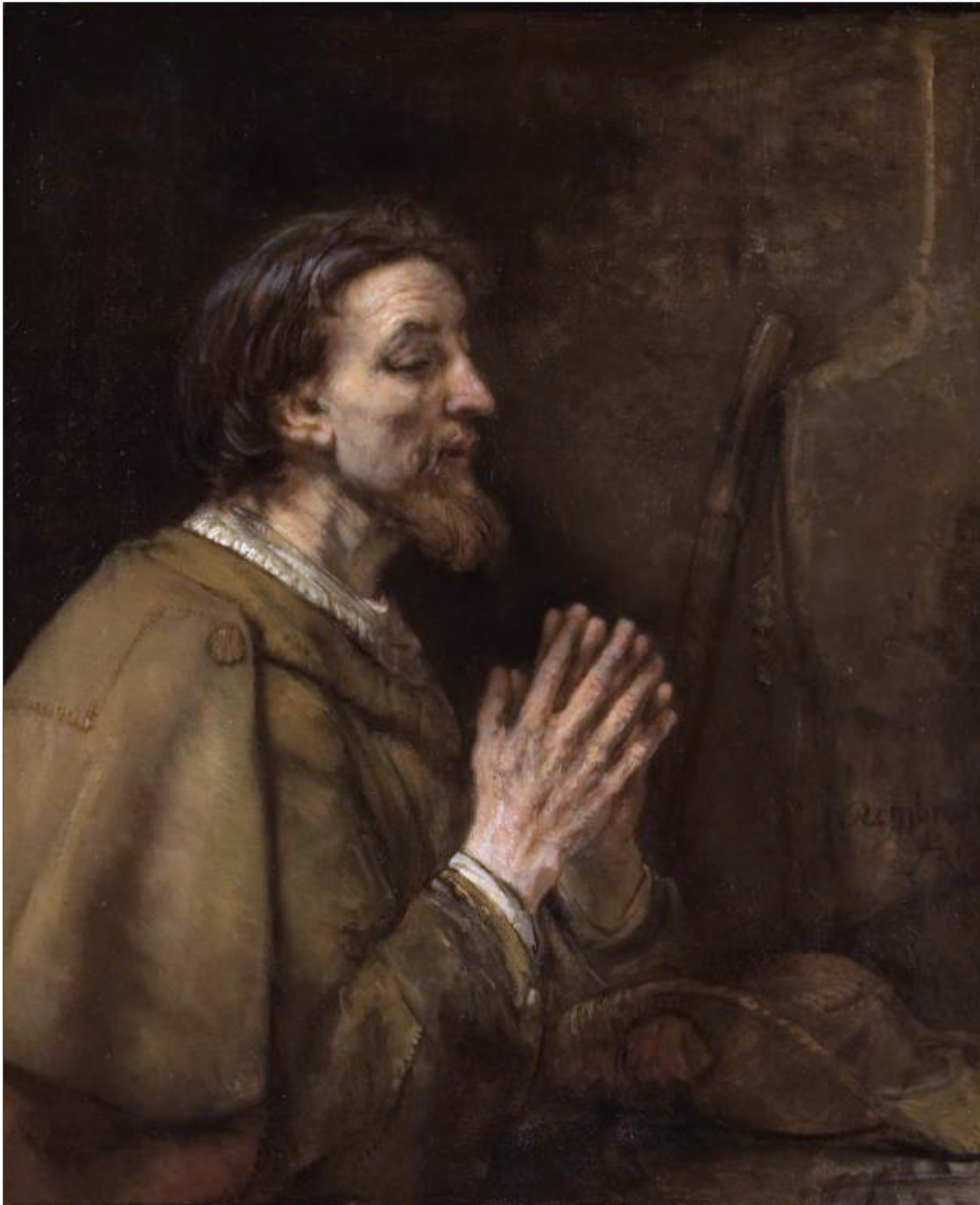


Figure 116 Saint James the Greater oil on canvas 92.1 x 74.9 cm signed b.r.: Rembrandt f. 1661

Tradition has him preaching in Spain between the crucifixion and his death in Judea, with his bones being transported back to Spain where they are now in the famous shrine of Santiago da Compostela, one of the great pilgrimage sites. He is also central to an important Spanish medieval myth that states that he miraculously appeared to fight for the Christian army during

the battle of Clavijo, and was henceforth called Matamoros (Moor-slayer). ¡Santiago, y cierra, España! ("St. James and strike for Spain") was the traditional battle cry of medieval Spanish (Christian) armies. Cervantes has Don Quixote explaining that "the great knight of the russet cross was given by God to Spain as patron and protector". We can be comfortable of its myth status as the battle itself never occurred.

Philip



Figure 117 from Rubens' famous Apostle Series - Peter Paul Rubens - Museo del Prado

Not to be confused with the Philip described in Acts 8 (presumably Philip the Deacon – “*all except the apostles were scattered throughout the countryside of Judea and Samaria*” Acts 8:1) – see earlier.

He is listed in all the Gospels but details are only in John. He is described as from Bethsaida (like Andrew and Peter) and brought in Nathaniel (of Cana) (who may be Bartholomew?).

John used Philip to allow Jesus to make points:

1. Says can't feed the multitudes (John 6:7)
2. Brings news that Greeks want to talk to him which somehow causes Jesus to launch into a major speech (John 12:23ff)
3. Causes Jesus to tell him – "Whoever has seen me has seen the Father" (John 14:8ff)

Traditionally, he was sent to Greece, Phrygia, and Syria to preach. During this time, he was supposedly killed either by being crucified (upside down?) or beheaded. In 2011, an archaeologist has claimed that he found his tomb in Hierapolis close to the Turkish city Denizli..

Non-canonical Books Associated with Philip

- Letter from Peter to Philip
- Acts of Philip

Bartholomew (Nathanael?)

Bartholomew is mentioned but no more as a Disciple in the Synoptic Gospels and Acts. He is always in association with Philip. John has Nathanael as Philip's associate throughout so they are traditionally identified.

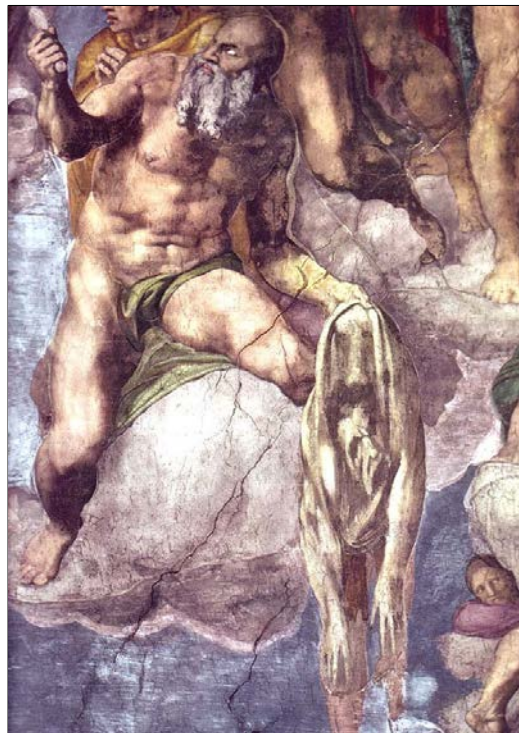


Figure 118 St. Bartholomew displaying his flayed skin in Michelangelo's *The Last Judgment*.

John has Nathanael as the source of Jesus first self-claim in his first chapter – “Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” 46 Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” 47 When Jesus saw Nathanael

coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" 48 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." 49 Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." 51 And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Nathanael (of Cana) is at the Ascension.

Bartholomew traditionally went to India and Armenia, where he was killed. Often his death is described as including having his skin flayed. He is therefore usually portrayed holding his own skin.

Matthew (Levi?)



Figure 119 Frans Hals - St Matthew - Museum of Western European and Oriental Art, Odessa

Other than in the Gospel of Matthew, he is only listed in the Synoptic Gospels and Acts (under one or the other names) and not at all in John. In Matthew, he is described as the tax collector and his call and Jesus' dining with him and other sinners and tax collectors is described (Matthew 9). In Mark and Luke, the same incident is told with Levi (son of Alphaeus) (Mark 2 and Luke 5), so he is usually identified as same person.

There is little tradition about him after the Crucifixion except as an author.

Canonical

- Gospel of Matthew

Non Canonical

- Gospel of Nazarenes
- Gospel Of Ebionites
- Gospel of Hebrews
- Infancy Gospel of Matthew

Were Any of The Disciples Brothers of Jesus?

There have been various suggestions that Simon, James the Less, Thaddeus/Jude, and/or Thomas were Jesus' brothers as little is known of them and the names are possible (but also very common).

Mark 6:3 –" *Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon*" (Matthew replaces Joses with Joseph)

However, the Gospels seem to differentiate:

Luke 8 "19 *Then his mother and his brothers came to him, but they could not reach him because of the crowd. 20 And he was told, "Your mother and your brothers are standing outside, wanting to see you." 21 But he said to them, "My mother and my brothers are those who hear the word of God and do it." 22 One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake."*

John 2: 12 "After this he went down to Capernaum with his mother, his brothers, and his disciples;" and John 7:3 "So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing;"

Acts 1 "13 *When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. 14 All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers. "*

Simon

Named in Synoptic Gospels and Acts as either the Zealot or the Cananean. Both words probably derive from the Hebrew word for Zealous.

Tradition is limited and varying. One story has him killed by a saw and thus he is often pictured with a saw.



Figure 120 St. Simon, from Rubens famous Twelve Apostles series Peter Paul Rubens - Museo del Prado

James

Son of Alphaeus (same name as father of Levi in Mark – coincidence only?).

Little is known of him – there are undifferentiated mentions of James a few times but ???

Traditionally, he is killed in Egypt.



Figure 121 Saint James the Less, as depicted in the *Menologion of Basil II* (c. 1000 AD)

Thaddeus/Jude

Luke/Acts has Jude of James (son of James?). John has Jude not Iscariot. Mark and most versions of Matthew have Thaddeus. Some versions of Matthew have Lebbaeus surnamed Thaddaeus. Whether these are all one person is not confirmed but it seems probable.

John has him involved: Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us, and not to the world?" Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. (John 14: 22-24).

Tradition holds that Saint Jude preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia and Libya. He was perhaps killed in Syria and perhaps by an axe (so is often seen carrying an axe).

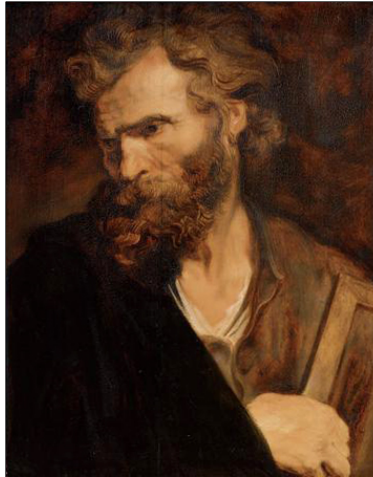


Figure 123 Workshop of Anthony van Dyck

Thomas



Figure 122 Martyrdom of St. Thomas by Peter Paul Rubens

John says also called Didymus. Both Thomas and Didymus mean twin. In the Apocryphal Gospel of Thomas, called Judas Thomas Didymus.

John uses Thomas to make a number of points, first in the Lazarus Story (John 11:16), then to elicit *"I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you know me, you will know my Father also. From now on you do know him and have seen him."* (John 14:6). And of course finally – doubting Thomas.

Traditionally, he went to India and/or Parthia. In the fantastical Acts of Thomas, he is identified as the twin of Jesus and has many adventures on the way to and in India.

In addition to The Acts of Thomas, he is associated with the Infancy Gospel of Thomas and the sayings gospel – The Gospel of Thomas.

Judas Iscariot

John has Jesus identify him as a devil and as his betrayer

John also calls him a thief

Judas is, of course, the betrayer of Jesus who leads the temple troops to arrest him

His death is portrayed many ways (see above). In the Apocryphal Gospel of Barnabas, it states that it is Judas, not Jesus who is crucified.

Recent scholarship has unearthed an apocryphal Gospel of Judas.

Matthias



Figure 124 Sant Matías Bernat Jiménez (1483-1487)
- Iglesia Parroquial de Blesa, Teruel. Museu de Zaragoza

He was chosen a disciple by the other followers after Jesus' death by throwing lots to decide between himself and Barsabbas called Justus to replace Judas Iscariot.

Tradition has him preaching in Judea, then Georgia where he was stoned to death. (alternatively he was stoned and then beheaded in Judea).

Apocryphal Texts

- Acts of Andrew and Matthias
- Gospel of Matthias

Paul, James, Jude, and Their Contemporaries

Paul

Paul is the person that we know most about as we have genuine letters, ascribed letters and Acts as well as traditions. However, as in the case of multiple gospels, multiple sources don't always make it easy. He was probably the most important Christian after Jesus. This booklet will dance quickly over the highlights because otherwise it could become a work about Paul.

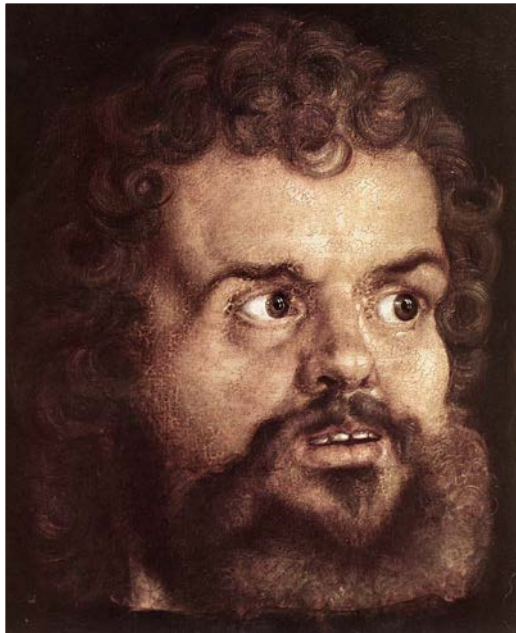


Figure 125 From Albrecht Dürer - The Four Holy Men (Mark and Paul)

Paul says that after 14 years, he went up to Jerusalem with Barnabas and Titus (Galatians 2:1). Acts says that after being in Tarsus, he was one year in Antioch with Barnabas before coming to Jerusalem.

“So it was that for an entire year they associated with the church and taught a great many people, and it was in Antioch that the disciples were first called ‘Christians’.”

Our Sources

Acts of the Apostles

13 Letters Ascribed to Paul

There is consensus that 7 genuine - Romans, Galatians, Philemon, Philippians, 1 and 2 Corinthians, 1 Thessalonians, 3 are disputed - 2 Thessalonians, Colossians, Ephesians, and 3 are generally believed not to have been written by Paul - 1 and 2 Timothy, Titus.

Many Traditions and Apocrypha

Dates

The Letters are the earliest documents in New Testament. Five are Dateable:

- 1 and 2 Thessalonians About 50-51
- 1 and 2 Corinthians About 54-55
- Romans About 55-56

Acts is guessed to have been written between 80 and 100.

The Vision

“I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. ... On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. “ (Galatians 2:2, 7-9)

Paul’s Missionary Journeys

Paul’s authority was always an issue. His Missionary status appears to start by his being sent for with Barnabas but the mission soon centred around him.

His general process was to go in, talk to the Jewish Diaspora, then Gentiles, usually be thrown out but leave a small Church behind. Another key task was to raise money for the Jerusalem Church and deliver it. One must wonder if this gave Paul leverage in Jerusalem?

Dispute in Antioch

It is clear that he had a dispute in Antioch with Barnabas who had been his companion (and originally senior partner before that time). Acts 15:36-40 says it was because Barnabas wanted to bring along John Mark who Paul thought unreliable. Galatians 2:11-14 has it as a much more important event in which Barnabas was a lesser player. The main direct opponent was Peter who was influenced by messengers from James against eating with Paul’s Gentile converts.

1st Missionary Journey Acts 13 & 14



2nd Missionary – Acts 15-18



3rd Journey – Acts 18-21



Paul's Arrest, Initial Trials, Ambush, Appeal to Caesar

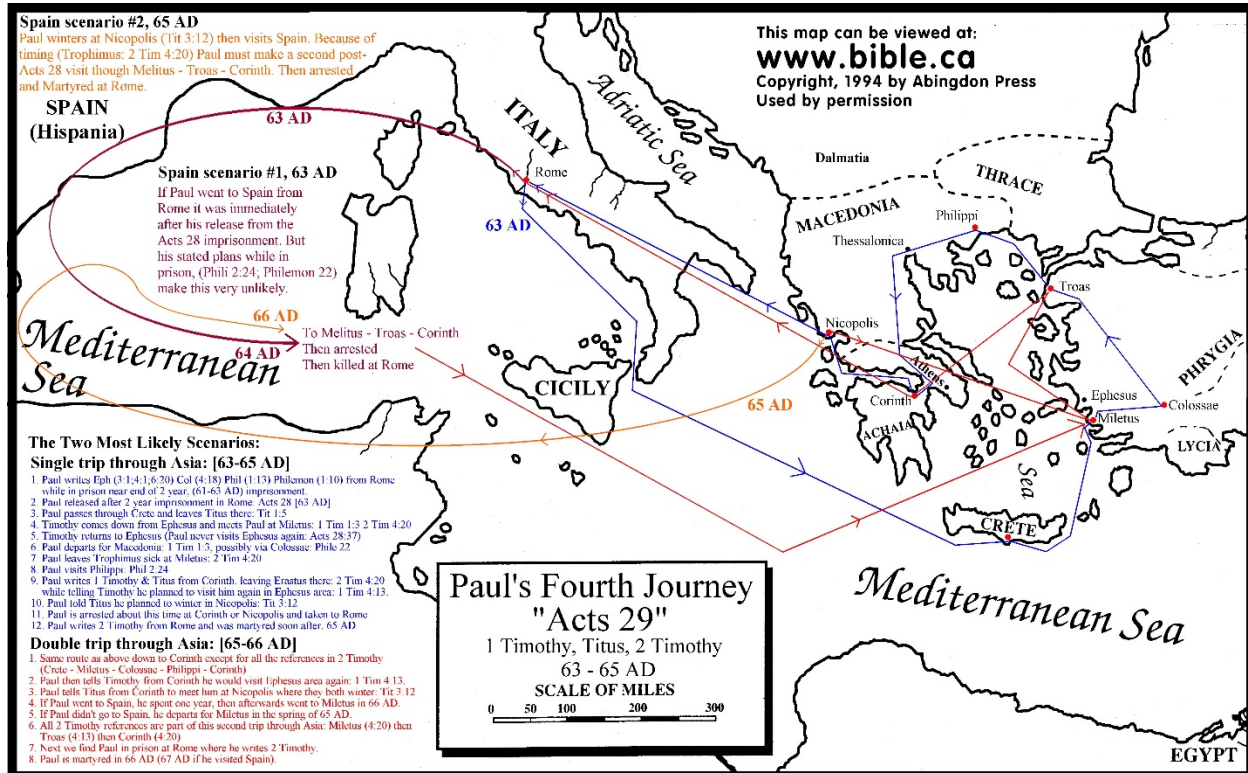


Prisoner to Rome – Acts 27-28 Includes Shipwreck at Malta

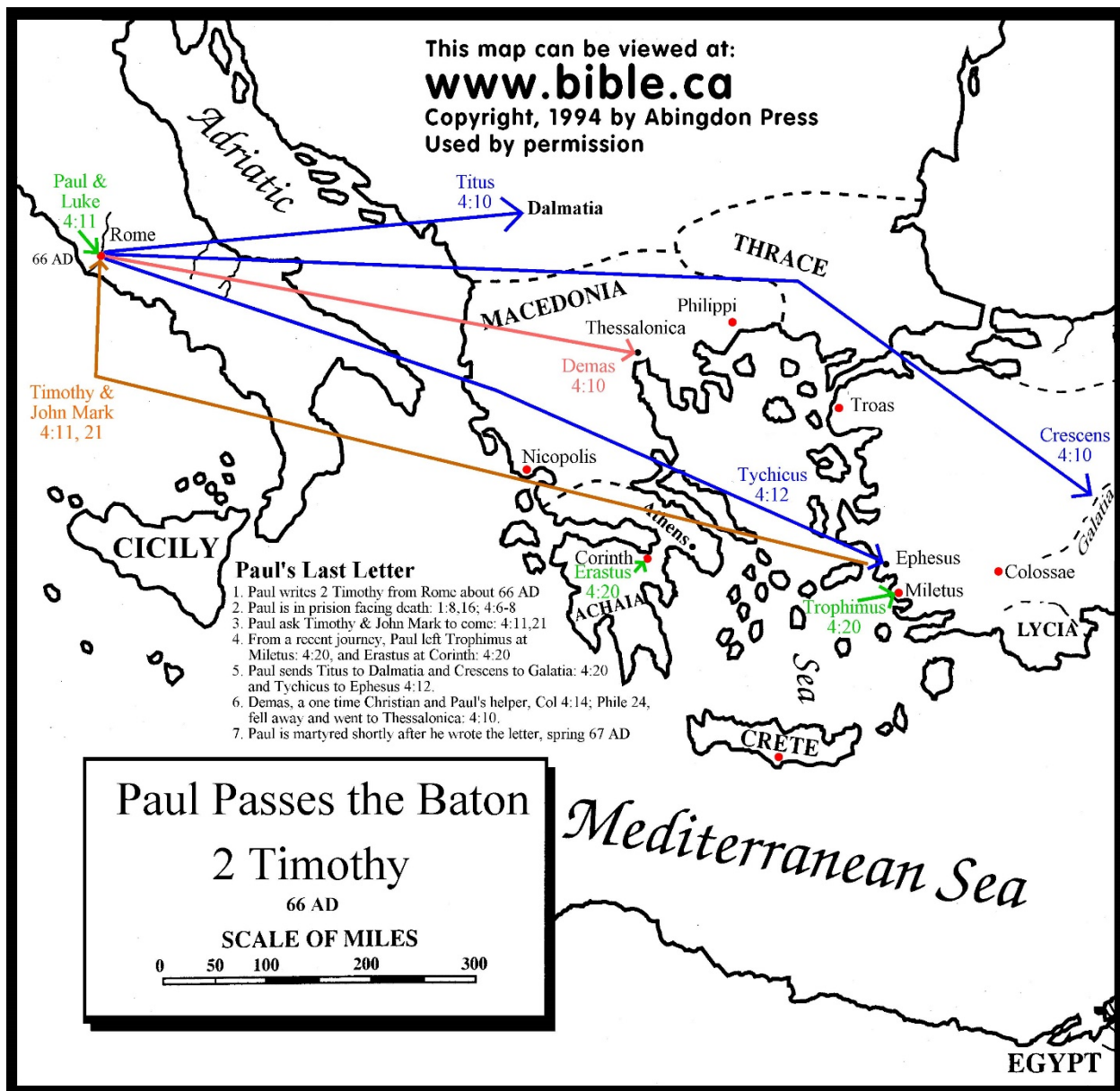


The Doubtful Trips – 4th

The doubtful trips are the result of attempts by believers to treat the doubtful Pastoral Letters (1 & 2 Timothy, and Titus) as truly Paul's letters as well as incorporating just about every tradition. While not very persuasive, some of these traditions have been influential in later times.

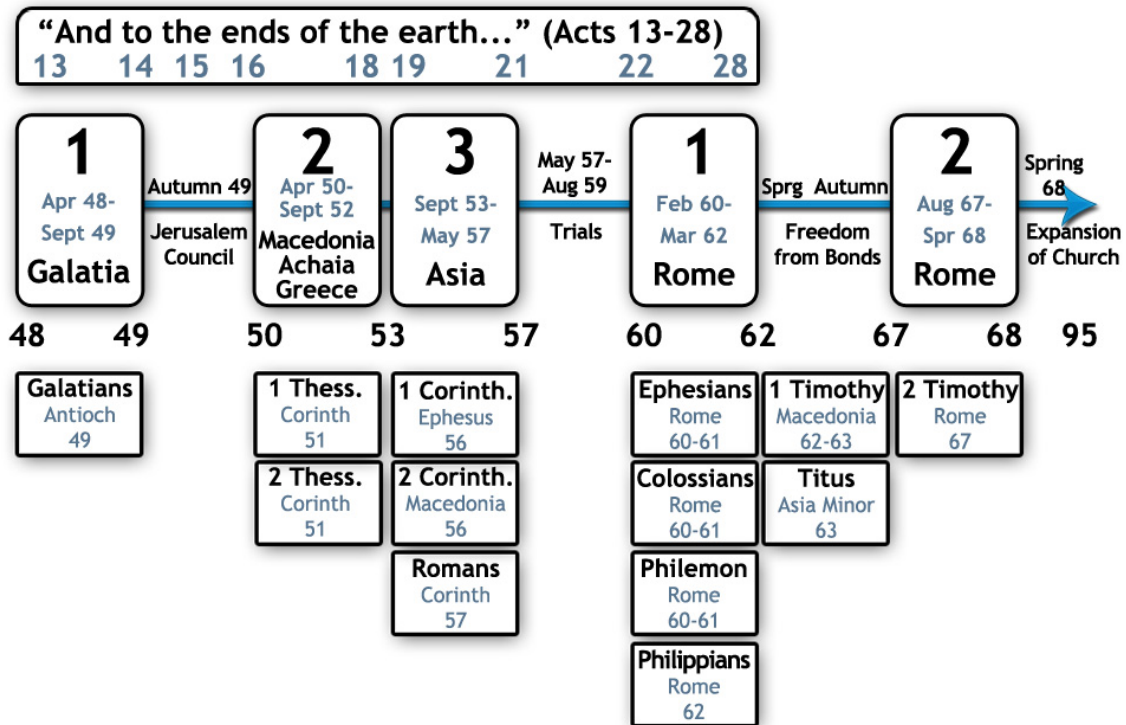


The Doubtful Trips – 5th



The following chart is an attempt by some believers to put together a timeline combining both reliable and unreliable evidence.

Acts



Letters



Traditions

1 Clement, a letter written by the Roman bishop Clement of Rome, around the year 90, reports this about Paul:

"By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance".

Commenting on this passage, Raymond Brown writes that while it *"does not explicitly say"* that Paul was martyred in Rome, *"such a martyrdom is the most reasonable interpretation"*.

Eusebius of Caesarea, who wrote in the 4th century, states that Paul was beheaded in the reign of the Roman Emperor Nero. This event has been dated either to the year 64, when Rome was devastated by a fire, or a few years later, to 67.

The apocryphal Acts of Paul and the apocryphal Acts of Peter suggest that Paul survived Rome and traveled further west. Some think that Paul could have revisited Greece and Asia Minor after his trip to Spain, and might then have been arrested in Troas, and taken to Rome and executed.

Apocrypha

- Acts of Paul
- Acts of Paul and Thecla
- Acts of Paul and Andrew
- Apocalypse of Paul

Epistles

- Corinthians III
- Laodiceans
- Alexandrians
- With Seneca
- Revelation of Paul
- The Prayer of the Apostle Paul

James “The Just”

A brother of the Lord, well documented in the New Testament, Josephus (probably genuine), and Eusebius, as well as other sources. Josephus has references to both Jesus and James but it is generally thought that the reference to Jesus and part of the James material are additions to Josephus by later Christian copyists. However significant elements of the reference to James are believed to be original.

The fact that James is a brother has caused those who supported the later doctrine of the eternal



Figure 126 Icon of James, the Just, brother of Jesus

virginity of Mary severe problems. Two propositions have been put forward – a half-brother only

as a son of Joseph by an earlier marriage or really a cousin. Certainly the second isn't very convincing.

He was likely the eldest brother as he is listed first in Matthew 13 -55 *Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? 56 And are not all his sisters with us? Where then did this man get all this?'*

Generally the family gets a bit of a rough ride in the Gospels – For instance John 7 3 *So his brothers said to him, 'Leave here and go to Judea so that your disciples also may see the works you are doing; 4 for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world.'* 5 (For not even his brothers believed in him.).

After the Crucifixion

After the departure of Jesus, James becomes one of the main leaders (perhaps the main leader). In Galatians 1, Paul sees only Peter and James - 18 *Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; 19 but I did not see any other apostle except James the Lord's brother.*

In Galatians 2, Paul puts emphasis on him - 9 *and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me,. Not all is sweetness and light between Paul and James. In the same chapter - 11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction.*

Paul mentions him in 1 Corinthians 15 as having seen the risen Jesus and there is a hint in Chapter 9 that he may have been married – 5 *Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas?*

Acts

In Acts 12 Peter singles him out after his rescue from prison - 17 *He motioned to them with his hand to be silent, and described for them how the Lord had brought him out of the prison. And he added, "Tell this to James and to the believers. "*

In Chapter 15, James delivers the judgment on the Gentiles - 13 *After they finished speaking, James replied, "My brothers, listen to me. 14 Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. 15 This agrees with the words of the prophets, as it is written, 16 'After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, 17 so that all other peoples may seek the Lord-- even all the Gentiles over whom my name has been called. Thus says the Lord, who has been making these things 18 known from long ago.' 19 Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, 20 but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. 21 For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues. "*

In Chapter 21, he is again singled out - 18 *The next day Paul went with us to visit James; and all the elders were present.*

Apocryphal Gospels

Gospel of the Hebrews: 'Now the Lord, after he had given his grave clothes to the servant of the priest, appeared to James, for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from the dead.' And a little further on the Lord says, 'bring a table and bread.' And immediately it is added, 'He took bread and blessed and broke and gave it to James the Just and said to him, "My brother, eat your bread, for the Son of Man is risen from the dead."'" And so he ruled the church of Jerusalem thirty years, that is, until the seventh year of Nero

Gospel of Thomas: "The disciples said to Jesus: We know that you will depart from us; who is it who will lead us?" Jesus said to them, "Wherever you have come from, go to James the Just, for whom heaven and earth came to be."

Early History

Josephus – Antiquities 20 - "the brother of Jesus, who was called Christ, whose name was James" met his death after the death of the procurator Porcius Festus but before Lucceius Albinus had assumed office.

Eusebius records that Clement of Alexandria related, "This James, whom the people of old called the Just because of his outstanding virtue, was the first, as the record tells us, to be elected to the episcopal throne of the Jerusalem church and relying on lost work of Hegesippus -They came, therefore, in a body to James, and said: "We entreat thee, restrain the people: for they have gone astray in their opinions about Jesus, as if he were the Christ. We entreat thee to persuade all who have come hither for the day of the passover, concerning Jesus. For we all listen to thy persuasion; since we, as well as all the people, bear thee testimony that thou art just, and showest partiality to none. Do thou, therefore, persuade the people not to entertain erroneous opinions concerning Jesus: for all the people, and we also, listen to thy persuasion. Take thy stand, then, upon the summit of the temple, that from that elevated spot thou mayest be clearly seen, and thy words may be plainly audible to all the people. For, in order to attend the passover, all the tribes have congregated hither, and some of the Gentiles also."

To the scribes' and Pharisees' dismay, James boldly testified that "Christ himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven". The scribes and pharisees then said to themselves, "We have not done well in procuring this testimony to Jesus. But let us go up and throw him down, that they may be afraid, and not believe him." Accordingly, the scribes and Pharisees ... threw down the just man... [and] began to stone him: for he was not killed by the fall; but he turned, and kneeled down, and said: "I beseech thee, Lord God our Father, forgive them; for they know not what they do."

And, while they were there, stoning him to death, one of the priests, the sons of Rechab, the son of Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud, saying: "Cease, what do ye? The just man is praying for us." But one among them, one of the fullers, took the staff with which he was accustomed to wring out the garments he dyed, and hurled it at the head of the just man. And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ.

Fragment X of Papias (writing in the second century) refers to "James the bishop and apostle".

Writings

- The Canonical Letter of James is sometimes attributed to him. (If so, it would rank with Paul's letters in age).

Apocryphal works include

- First Apocalypse of James
- The Apocryphon of James
- Infancy Gospel of James

Jude

He was possibly one of the brothers of Jesus. The Epistle of Jude is attributed to him although the author only claims to be the brother of James, not of Jesus.

As mentioned under James and Peter, the brothers may have been married and we have more from early Church History about descendants than about him. Eusebius relates in his *Historia*

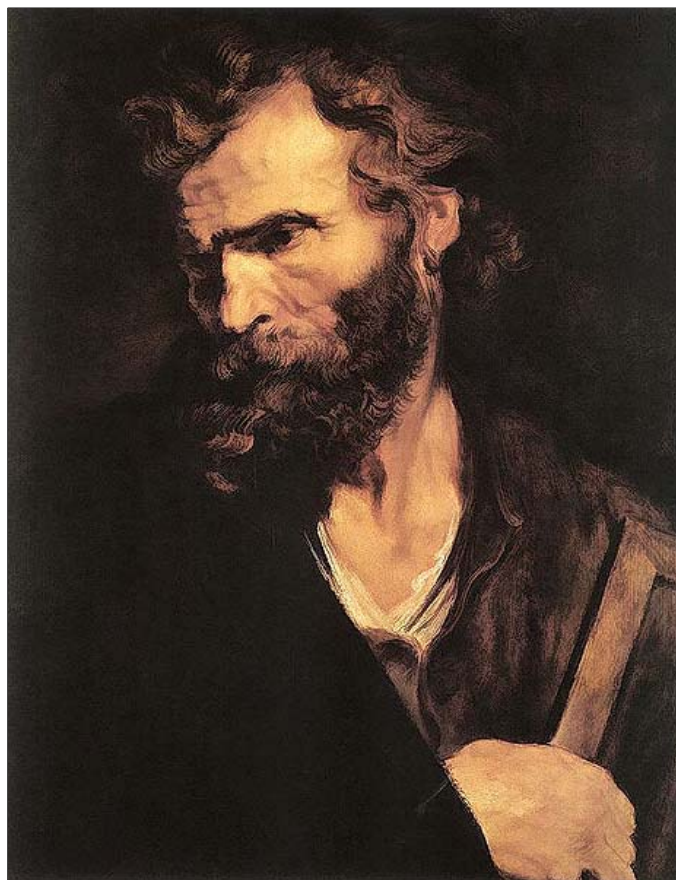


Figure 127 "St. Jude (Thaddeus)" by Flemish painter Anthony Van Dyke (1599-1641)

Ecclesiae (Book III, ch. 19-20) quoting Hegesippus "But when this same Domitian had

commanded that the descendants of David should be slain, an ancient tradition says that some of the heretics brought accusation against the descendants of Jude (said to have been a brother of the Saviour according to the flesh), on the ground that they were of the lineage of David and were related to Christ himself. Hegesippus (according to Eusebius) relates these facts in the following words. "Of the family of the Lord there were still living the grandchildren of Jude, who is said to have been the Lord's brother according to the flesh. "Information was given that they belonged to the family of David, and they were brought to the Emperor Domitian by the Evocatus. For Domitian feared the coming of Christ as Herod also had feared it. And he asked them if they were descendants of David, and they confessed that they were. Then he asked them how much property they had, or how much money they owned. And both of them answered that they had only nine thousand denarii, half of which belonged to each of them; and this property did not consist of silver, but of a piece of land which contained only thirty-nine acres, and from which they raised their taxes and supported themselves by their own labor."

Then they showed their hands, exhibiting the hardness of their bodies and the callousness produced upon their hands by continuous toil as evidence of their own labor. And when they were asked concerning Christ and his kingdom, of what sort it was and where and when it was to appear, they answered that it was not a temporal nor an earthly kingdom, but a heavenly and angelic one, which would appear at the end of the world, when he should come in glory to judge the quick and the dead, and to give unto every one according to his works. Upon hearing this, Domitian did not pass judgment against them, but, despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church. But when they were released they ruled the churches because they were witnesses and were also relatives of the Lord. And peace being established, they lived until the time of Trajan.

Eusebius also relates (in Book III, ch. 32,5f.), that they suffered martyrdom under the Emperor Trajan.

Epiphanius of Salamis, in his Panarion, mentions a Judah Kyriakos, great grandson of Jude, as the last Jewish Bishop of Jerusalem, who lived beyond Bar Kokhba's revolt.

Barnabas

Traditionally one of the Seventy (second level of disciples) (see for instance Luke 10), Barnabas is the third most central apostle in Acts (after Peter and Paul) and appears in some of the Pauline letters.

He appears first in Acts 4 36 *There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). 37 He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.*

Thereafter he is associated with Paul, first as a mentor and then an associate. He initially persuaded the disciples in Jerusalem to accept the former persecutor and then brought him from Tarsus to Antioch where he appears to have been the senior Christian, and together they brought relief during the famine to Judea.

He accompanied Paul as co-leader of the first missionary journey. Together with Paul, he led the argument to accept Gentiles as such and delivered the successful result to Antioch.



Figure 128 Barnabas curing the sick by Paolo Veronese, Musée des Beaux-Arts de Rouen.

Acts indicates that they were to go together on a second mission together but they had an argument as to whether to take John Mark with them. Paul objected to doing so. As a result, they separated with Barnabas (and John Mark) heading off to Cyprus. This may be possible as there is a Mark described as the cousin of Barnabas in the Letter to the Colossians. However, we did see earlier the argument between Paul and Barnabas over eating with Gentiles in Galatians. Barnabas is mentioned favourably in 1 Corinthians.

Traditionally, he was martyred in the early 60's, probably in Cyprus. He is sometimes suggested as the writer of Hebrews (we will see that just about every name in the New Testament was so suggested and this Letter was placed into the canon originally as one of Paul's).

In Apocryphal works, there was an important Epistle of Barnabas and an Acts of Barnabas, and a number of mostly lost Gospels of Barnabas.

Mary Magdalene

There are sixteen women named in the Gospels – six of them are named Mary. Much of the legends about her arise by conflating unidentified Mary's or unidentified women with Mary Magdalene, many of whom can't be her. For instance, she cannot be Mary of Bethany because Magdalene means of Magdala.

As we saw, she was prominent at the empty tomb. Other than that, only Luke has anything to say about events during Jesus' Ministry: - 8:1 ... *The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, ...and many others, who provided for them out of their resources.* Although the Gospels generally indicate that she was a witness to the crucifixion.

She is prominent in a number of Apocryphal works, particularly those of the Gnostic tradition



Figure 130 Penitent Mary
Magdalene Nicolas Régnier
(1588/1591–1667)

Luke



Figure 129 Luke paints the Madonna and the Baby Jesus, Maarten van Heemskerck - Frans Hals Museum

Luke was the author of the Gospel of Luke and the Acts of the Apostles. He is often identified with the Luke(s?) mentioned in the Pauline letters (Philemon, Colossians (uncircumcised physician), and 2 Timothy), partly because of the “we” sections in Acts (sections of the Book of Acts recounted in the first person plural)..

Traditionally, he died at age 84 in Boetia. Some attribute Hebrews to him as well.

Mark



Figure 131 Mark the Evangelist by Il Pordenone (c. 1484 – 1539)

There are a number of Marks who may or may not be the same and may be the presumed author of the Gospel – John called Mark (who appears the most in the scriptures), Mark the cousin of Barnabas, the Mark of Philemon, and the Mark of 2 Timothy (requested by Paul – allegedly).

Traditionally, they are the same and he became Peter's interpreter, wrote the Gospel of Mark, founded the church of Africa, and became the bishop of Alexandria, where he died (martyred under Nero).

John Mark (son of Mary) is first mentioned in connection with Peter's escape from prison. He then participates in Barnabas and Paul's relief expedition to Jerusalem. He is then the subject of the argument between Paul and Barnabas (apparently because he deserted the first missionary journey), resulting in his departure with Barnabas to Cyprus.

Other Apostles named in New Testament

Andronicus and Junia – Romans 16:7

Silas and Timothy – 1 Thessalonians

Epaphroditus – Phillipians and Colossians

Apollos – 1 Corinthians

From Nero to Theodosius I

Key Imperial Dates

Nero	54-68
Flavians	69-96
Five Good Emperors	96-180
Severans	193-235
Crisis of the Second Century	235-284
Diocletian	284-305
Constantine (with others)	306-337
Constantian Dynasty (continued)	337-363
Valentinian Dynasty	364-392
Theodosius I	379-395

Importance of Period

During this time, a clear split from Hebrew Christians occurred, a wide variety of Christianities were developed, scriptures were developed (see later), and Christianity went from a religion being persecuted by pagans to one that was actively persecuting pagans and other “heretical” Christians.

Relationship with Hebrew Christians

At the time of Paul, his Letters and Acts clearly show that Gentile Christianity was an add on to Hebrew Christianity. Hebrew Christians tended to hold onto Judean practices. With the fall of Jerusalem and the destruction of the Temple, their numbers shrank while Gentile Christianity continued to grow.

The new Rabbinic Judaism instituted an even clearer laws approach while also instituting a Blessing (Curse) on the Heretics.

Certain Christian groups (e.g. Marcion, Gnostics) determined there were two (or more Gods) and the Jewish God was neither theirs nor a good being.

While this was rejected by the “orthodox”, Judaizing became less and less acceptable. For instance Ignatius in his *Letter to the Magnesians* 10:3 *It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believeth might be gathered together to God.*

It is noteworthy that about 98 AD, Nerva seems to have relieved Christians from paying the Jewish tax (acknowledging their difference officially – nothing like taxes to describe reality).

The Heresies

Marcion of Sinope

C. 85 AD – 160 AD, Marcion was the son of a Bishop of Sinope, who made a fortune, went to Rome, and tried to buy influence. He was eventually unsuccessful with the “official” Church but proceeded to build his own Church, which based on the opposition to this Church, was quite successful.

He clarified a number of difficult issues by creating a simple canon from Paul and Luke (later for more on the canon) and creating a “dualist” outlook with the Jewish God different from the Christian God and responsible for all evil. He was a docetist (i.e. that Jesus' body was only an imitation of a material body, and consequently denied Jesus' physical and bodily birth, death, and resurrection).

He urged that both the Christian scriptures (his canon) and the Jewish scriptures should be read literally, thus proving the two Gods different.



Figure 132 Apostle John (left) and Marcion of Sinope (right), from Morgan Library MS 748, 11th century

His Church lived on for several centuries.

Gnosticism

This title covers a variety of similar sects (not all Christian) characterized by a belief that special knowledge could lead to being reunited with the heavenly realm. Christian Gnosticism sometimes lived on the edges of a Christian community as an elitist branch.

1 and 2 John may be a reaction to this and/or Docetism. Christian Gnosticism was a docetic vision of Christ and so no concern was given to crucifixion and resurrection but rather Christ's special knowledge. Their concept of the divine was extremely complex with multiple levels and the Jewish God a low level flawed divine being.

We know most about some of these varieties from the writings found at Nag Hammadi in Egypt, which appears to have been one of their strongholds.

Valentinus



Figure 133
Valentinus

C. 100-160, Valentinus was the founder of one of the most important schools of Christian Gnosticism. He was a failed candidate for Bishop of Rome. Valentinus professed to have derived his ideas from Theodas or Theudas, a disciple of St. Paul. Valentinus drew freely on some books of the New Testament. Unlike a great number of other gnostic systems, which are expressly dualist, Valentinus developed a system that was more monistic, albeit expressed in dualistic terms.

Valentinian literature described the Primal Being or Bythos as the beginning of all things who, after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary. Through the error of Sophia, one of the lowest aeons, and the ignorance of Sakla, the lower world with its subjection to matter is brought into existence. Man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the word and mission of Christ and the Holy Spirit. Valentinus' Christology may have posited the existence of three redeeming beings, but Jesus while on Earth had a supernatural body which, for instance, "did not experience corruption" by defecating.

Montanism

Named after the founder, Montanus, who with Prisca (Priscilla) and Maximilla was one of the three early prophets of the movement. It started in the middle of the second century AD and was convinced that the time of prophecy had not passed. They were not noted for "bad" theology but caused disquiet for "orthodox" authorities but it took quite a while for a consensus against them to form.

It was not until the sixth century that Justinian sent a military expedition to destroy their last stronghold although followers may have lasted longer and seen Mohammed as part of their tradition.

Apostolic Fathers

With the close of the canon, there was not an ending of the writings which in the early Church were considered "orthodox" and helpful. The list usually cited includes:

- 1 and 2 Clement
- Letters of Ignatius
- Letter of Polycarp
- Martyrdom of Polycarp

- Letter of Barnabas
- Didache
- Papias
- Shepherd of Hermas
- Letter to Diognetus

Response to Growth

As Gentile Christianity grew and moved out of the Hebrew context and into the Graeco-Roman milieu, it faced new criticisms as ignorant and “atheistic” (not believing in the necessary state gods) as well as divisions in its own ranks. The Gnostics drew heavily, on Plato. There were a number of other, more orthodox (if eventually not quite orthodox), responders.

Justin Martyr

Justin Martyr (100-165) was an early Christian classicist who used his knowledge to defend Christianity. He wrote apologies addressed to Antoninus Pius (one of the “Five Good Emperors”) and the Roman Senate.

He was martyred (thus his name) in Rome under Marcus Aurelius (last of the Five Good Emperors).

Clement of Alexandria and Origen

Clement (c. 150 AD – 215 AD) and his pupil Origen were highly educated theologians who wrote huge amounts of important theological texts. Because of the developing nature of theology, they did not always land on the ultimate orthodox position, particularly Origen. Clement is held as a saint in many confessions while Origen is a Church Father in the Roman Catholic tradition.

The Persecutions Begin

The first record of persecution is the burning of many Christians by Nero in 64 AD by Tacitus (*Annals XV*) who indicates that Nero tried (apparently unsuccessfully) to lay the blame for the Great Fire of Rome on Christians (see above).

However, while persecution persisted in the Roman Empire, it was sporadic until the third century AD. We do have some records. For instance, the letters of Ignatius of Antioch speak of being on his way to be killed in Rome (traditionally by wild beasts in 108). We also have the Martyrdom of Polycarp where he was burned and then stabbed about 160 AD.



Figure 134 Nero's Torches, 1876 by Henryk Siemiradzki

We also have the correspondence between Trajan and Pliny the Younger concerning fair process – don't search them out, no anonymous complaints, if they sacrifice to the Emperor, let them go free, otherwise they could be condemned.

Marcus Aurelius, Emperor and Philosopher does not speak well of Christians in his Meditations Chapter 11 – *“What a soul that is which is ready, if at any moment it must be separated from the body, and ready either to be extinguished or dispersed or continue to exist; but so that this readiness comes from a man's own judgement, not from mere obstinacy, as with the Christians, but considerately and with dignity and in a way to persuade another, without tragic show.”*



Figure 135 The Statue of Marcus Aurelius (detail) in the Musei Capitolini in Rome.

We have the near autobiography (finished by another after her death) about the martyrdom of Perpetua and her companions in 203 AD.

Imperial Persecutions

The Crisis of the Third Century brought the Roman Empire to the edge of collapse and a number of emperors thought it could only be saved by being true to the Gods, so they tried to extirpate the atheistic Christians. They were called atheistic because they denied the Roman Gods.

These included

- Maximinus the Thracian 235-238
- Decius (persecution 250-251)
- Valerian (persecution 257-260)

The Great Persecution started under Diocletian and continued under Galerius from 303 – 311. Diocletian's Caesar Constantius and then his son Constantine did not enforce this in Gaul and then, when Constantine became Augustus of the West in 306, he ended it there.



Figure 136 Istanbul - Museo archeologico - Testa di statua dell'imperatore romano Diocleziano (284-305 d.C.)
G.dallorto

Constantine and his Eastern colleague Licinius issued the Edict of Milan (313 AD) allowing Christian toleration.

Constantine

At Battle of the Milvian Bridge, Constantine adopted a Christian symbol, supposedly on the vision – In this sign, conquer.

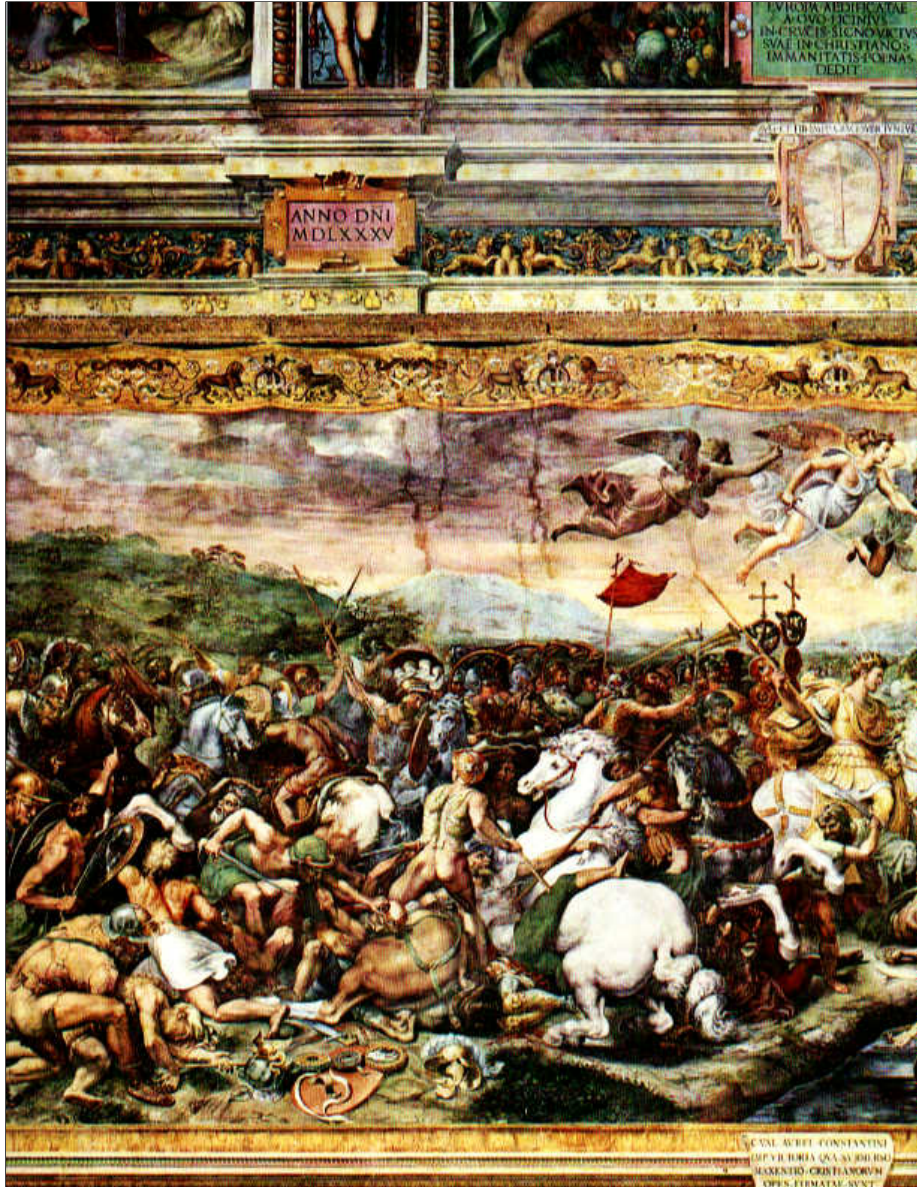


Figure 137 The Battle of the Milvian Bridge by Giulio Romano

While Augustus of the West, he held Councils which denounced the Donatist heresy – which denied the possibility of readmittance to Christians who had renounced Christianity in face of persecutions (it, like most heresies, lasted a good while after).

In 324, he became sole Augustus. He supported with property and favour Christians. He called the First Ecumenical Council (First Council of Nicaea) which dealt with Arianism (next),

established the special status of the bishoprics of Rome, Antioch, Alexandria, and Jerusalem (Constantinople was later added to the list), and adopted the original Nicene Creed.

On his death bed, he was baptized (a not unusual practice for Christians of the time).

Arianism

Arianism holds that Christ came after the Father and thus there was a time when Christ did not exist.

First condemned at Nicaea, it had a comeback shortly after as Constantine's son, Constantius II (ruler in the East 337-361, sole ruler after 353) was an Arian. His cousin Julian the Apostate, as a pagan, took no side from 361-363 but when Valens became Emperor of the East (364-378), he too was an Arian. He was killed by the Goths at Adrianople and was succeeded by Theodosius I. He called The First Council of Constantinople which again (and officially finally) condemned Arianism.

It had a long life as, during its glory days, missionaries were sent out and the various German tribes (except for the Franks) were Arian to the extent that they were Christian.

Theodosius I



Figure 138 Saint Ambrose and Emperor Theodosius, Anthony van Dyck.

Emperor of the East 379-395, Senior Augustus 388, sole Emperor 392 (394).

Under the Edict of Thessalonica, 380, he declared the Nicene Creed represented the only legitimate Christian religion and ended support for traditional religions.

Theodosius I reiterated Constantine's ban on former customs of Roman religion, prohibited haruspicy on pain of death, pioneered the criminalization of Magistrates who did not enforce laws against polytheism, broke up some pagan associations, and tolerated attacks on Roman temples.

Between 389–392 he promulgated the "Theodosian decrees" (instituting a major change in his religious policies) which removed non-Nicene Christians from church office and abolished the last remaining expressions of Roman religion by making its holidays into workdays, banned blood sacrifices, closed Roman temples, and disbanded the Vestal Virgins. The practices of taking auspices and witchcraft were punished.

Theodosius refused to restore the Altar of Victory in the Senate House, as asked by non-Christian senators. He ordered, authorized, or at least failed to punish, the closure or destruction of many temples, holy sites, images and objects of piety throughout the Empire.

In 393, he issued a comprehensive law that prohibited any public non-Christian religious customs, and was particularly oppressive to Manicheans. He is likely to have disbanded the ancient Olympic Games.

Nicene Creed as altered in 381

The following is a translation of the finalized Nicene Creed (see Voices United). The highlights in red are just some of the parts that carefully attacked heresies such as the dualist approaches, Gnosticism, Arianism, and Docetism.

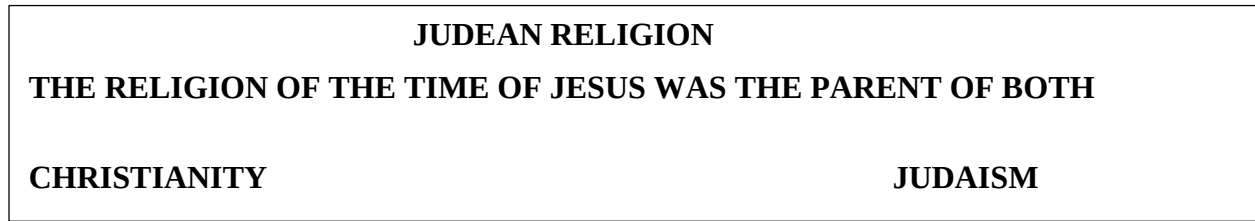
*We believe in **one God, the Father Almighty**, Maker of heaven and earth, and of all things visible and invisible.*

*And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father **before all worlds (æons)**, Light of Light, very God of very God, begotten, not made, **being of one substance with the Father**; by whom all things were made; who for us men, and for our salvation, came down from heaven, and **was incarnate** by the Holy Ghost of the Virgin Mary, and was made man; he was crucified for us under Pontius Pilate, and **suffered**, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; from thence he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.*

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen

The Canon and The Bible

The Relationship of Religions



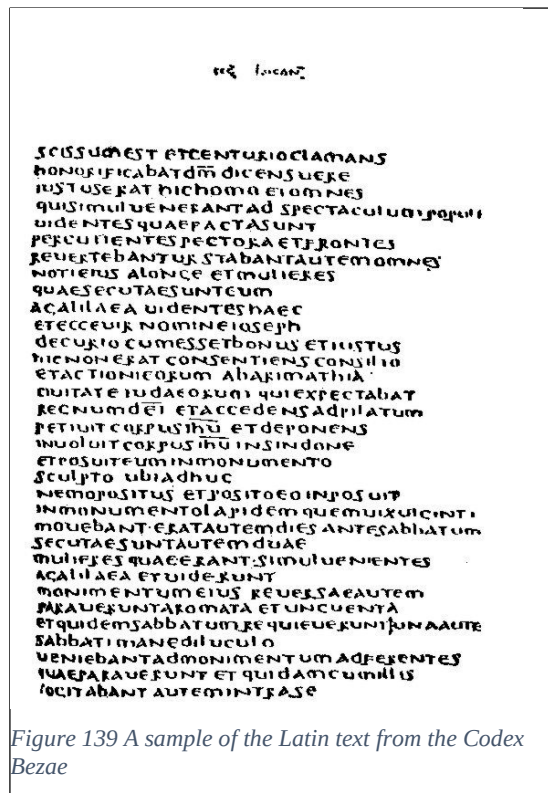
The Texts

We have no original texts of any book of the Bible.

Old Testament (Hebrew Scriptures)

Until modern times, our oldest Hebrew substantial text was 9th to 10th Century with the earliest complete date 1008. In modern times we have useful fragments from 4th Century in Cairo Geniza (found 1897). The Dead Sea Scrolls have almost all of the Hebrew Scriptures, largely in Hebrew (but none of Esther) and date to about the century before Christ.

The Septuagint has some older fragments but the earliest complete versions are in the Christian uncial manuscripts mentioned below. (Uncial Manuscripts are written entirely in capitals, often with little spacing or punctuation.)



New Testament

Dating back to AD 125-140, the earliest manuscript in existence is written on papyrus in codex form (like a book); it is called P52 because it is the 52nd papyrus that has been catalogued (see below). Starting in the 4th century, scribes copied documents on to parchment. We don't have complete books of the New Testament on any surviving manuscripts until about the end of the 3rd century.

We don't have complete copies of the New Testament until the 4th century, 300 years after the books themselves were written.

We have more than 5,000 Greek New Testament manuscripts (often only small fragments) and thousands in other languages. Of the thousands of copies of the New Testament that now survive, most date from the Middle Ages, and no two are exactly alike in all their wording (with the exception of the smallest surviving fragments).

Codex Sinaiticus

The most dramatic tale of discovery is that of the Codex Sinaiticus, found by Constantin von Tischendorf in 1844. On his visit to Saint Catherine's Monastery on Mt. Sinai, von Tischendorf found monks using leaves of a manuscript for kindling and persuaded them to preserve the valuable manuscript.

On later visits, he recovered a large portion of the Old Testament and the entire New Testament in the form of an uncial manuscript dating from the 4th century, including in that manuscript two other early Christian works known before that time only by title.

More Notable Manuscripts

Codex Vaticanus has been stored at the Vatican Library since 1475 and is another example of a 4th-century uncial, perhaps one of those ordered by the Emperor Constantine. It contains both Testaments (including Apocrypha), with some lacunae.

Codex Alexandrinus dates from the 5th century; it was donated to Charles I of England by the patriarch of Constantinople in 1627 and is today in the British Museum. It contains the Old Testament and substantial portions of the New Testament.

Codex Ephraemi carries another dramatic tale: It is a palimpsest text from the 5th century that had been erased and had sermons of St. Ephraem written over it. Von Tischendorf recovered the original, an important witness to portions of the Old and New Testaments.

Codex Bezae (also Codex Cantabrigiensis), a bilingual (Latin and Greek) manuscript of the Gospels, Acts, and a portion of 3 John, written in parallel columns; it was donated to Cambridge by the reformer—and editor of the Greek New Testament—Theodore Beza in 1581.

The late 19th and early 20th centuries also saw the discovery of ancient papyrus manuscripts, particularly of the New Testament.

The Chester Beatty Papyri include P46, a manuscript from c. 200 that contains Paul's Letters, and P52, the oldest copy of any portion of the New Testament, a tiny scrap of the Gospel of John from the first half of the 2nd century.

The Bodmer Papyri include P66, a portion of John dating from c. 200; P72, the earliest known text

The Old Testament

The earliest books probably had a long oral history before they were written down (perhaps by different authors with different agendas).

There are clearly Mesopotamian influences – for instance:

- Abraham is from there
- Jacob returns to there
- The Flood Story echoes much of Mesopotamian Flood Stories (particularly Gilgamesh)
- Moses in the Bulrushes echoes Sargon of Akkad legend

Perhaps the writing started during the United Monarchy (Saul, David, Solomon, about 1020-922 BC). It is notable that our oldest surviving manuscripts of the Old Testament are Dead Sea Scrolls (700 Years Later) (and without Esther).

What is In Old Testament?

The Hebrew Scriptures consist of 24 Books. The Protestant Old Testament, has 39 Books but is the same but with different subdivisions and order.

There are other Books which have floated around the Old Testament. Some of these have high religious status in other Christian denominations. If you have a Bible with an Apocrypha section, many are there.

The Hebrew Scriptures consist of the Torah, the Prophets (P) and the Writings (W).

Pentateuch or Torah

It consists of five books – central to Judaism

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

Traditionally, the Torah was written by Moses including this from Deuteronomy 34: 5-8

Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred and twenty years old when he died; his sight was unimpaired and his vigour had not abated. The Israelites wept for Moses in the plains of Moab for thirty days; then the period of mourning for Moses was ended.

The Histories

- Joshua (P)
- Judges (P)
- Ruth (W)

- Samuel (1 & 2) (P)
- Kings (1 & 2) (P)
- Chronicles (1 & 2) (a parallel telling) (W)
- Ezra (W)
- Nehemiah (W)
- Esther (W)

Other Literature (W)

- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon
- Lamentations (out of order)
- Daniel (out of order)
- Prophets
- Isaiah
- Jeremiah
- Ezekiel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

Babylonian Exile

The Old Testament Canon and texts seem to be largely shaped during Babylonian Exile where texts had to replace Temple worship after destruction of First Temple and Exile from Jerusalem.

Nehemiah 8 - *They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. 2Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. 3He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law.*

2 Maccabees 2:13 - *The same things are reported in the records and in the memoirs of Nehemiah, and also that he founded a library and collected the books about the kings and prophets, and the writings of David, and letters of kings about votive offerings.*

The Septuagint

Most of the Old Testament was written in Hebrew (a little Aramaic – mostly in Daniel but also bits in Ezra, Jeremiah and Genesis). After the conquests of Alexander, the Eastern Mediterranean was heavily Greek speaking.

The Judean Diaspora started long before the destruction of the Temple – e.g. Acts 2 - 7 *Amazed and astonished, they asked, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us, in our own native language? 9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs--in our own languages we hear them speaking about God's deeds of power.*

A Greek translation was commissioned by Ptolemy II. The legend is that “King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me the Torah of Moshe, your teacher". God put it in the heart of each one to translate identically as all the others did.”⁸⁷

Importance of the Septuagint

It was the version of the Scriptures generally used by the writers of the New Testament – for instance, the virgin birth prophecy comes from it (in Hebrew, the phrase in Isaiah may mean only young woman rather than virgin). It remains the Old Testament of the Greek Orthodox Church (except Psalms of Solomon).

It is the source of the recognized Apocrypha in various Christian denominations

- 1-4 Maccabees
- 1-2 Esdras
- Tobit
- Judith
- Additions to Esther and Daniel
- Wisdom of Solomon
- Ecclesiasticus (Sirach)
- Baruch (including Letter of Jeremiah)
- Prayer of Manasseh
- Psalm 151

Return to Hebrew

The early Jewish Rabbis (1st Century AD) disavowed the Septuagint and returned to their version of the 24 Books in Hebrew (along with the oral Torah) (partly, at least in response to how Christians were using Septuagint). Jerome in his translation of the Vulgate preferred the Hebrew version, but did include most of the extra books as Deutro-canonical works.

Somewhere in the 7th to 10th century, Jewish scholars developed the Masoretic text which is the heart of our current translations. This added vowels, punctuation etc.

⁸⁷ Talmud (Tractate Megillah 9)

Luther preferred this and the 24 books (our 39), so Protestants usually ignore the Apocrypha.

Before Vowels Etc.

As an example, I prepared the following from a well-known non-Biblical writing.

TBRNTTBHTSTHQSTNWHTHRTSNBLRNTHMNDTSFFRTHSLNGSNDRRWSFTRGSFR
TNRTTKRMSGNSTSFTRBLSNDBYPPSPNGNDTHMTDSLPMNRNDBYSLPTS YWNDTHH
RTCHNDTHTHSNDNTRL SHCKSTHTFLSHSHRTTSCNSMMTNDVTLYTBWSHDTDTSL
PTSLPPRCHNCTDRMYTHRSTHRBFRNTHTSLPFDTHWHTDRMSMYCMWHNWHVSHF
FLDFFTHSMRTLCLMSTGVSPSTHRSTHRSPCTTHTMKSCLMTYFSLNGLFFRWHLDB
RTHWHPSNDSCRNSFTMTHTPPRSSRSWRNGTHPRDMNSCNTMLYTHPNGSFDSPSDLV
THLWSDLYTHNSLNCFFFCNDTHSPRNSTHTPTNTMRTFTHNWRTHYTKSWHNHHMSL
FMGHTHSQTS MKWTHBRBDKNWHWLD FRDLSBRTGRNTNDSWTNDRWRYLFBTTHT
THDRDFSMTHNGFTRDTHTHNDSCVRDCNTRYFRMWHSBRNNTRVLLRRTRNSPZZLS
THWLLNDMKSSRTHRBRTHSLLSWHVTHNFLYTTHRSTHTWKNWNTFTHSCNSCNC
SMKCWRDSFSLNDTHSTHNTVHFRSLTNSSCKLDRWTHTHPLCSTFTHTGHTNDNTRPR
SSFGRTPTHNDMMNTWTHTHSRGRDTHRCRRNTSTRNWRYNDLSTHNMFCTNSFTYN
WTHFRPHLNYMPHNTHYRSNSBLLMYSNSRMMBRD

I thought it would be impossible to decipher but to my amazement one of the seminar participants just read it off. It is the Shakespearean soliloquy of Hamlet – To Be or Not to Be.

New Testament

The canon development was a matter of consensus building, not decree. The tests seem to be:

- Doctrinally consistent with “orthodoxy” (a bit circular as these documents did shape orthodoxy)
- Ancient (deemed created in Apostolic Age)
- Associated with Apostles

Later textual criticism suggests that much of the Bible either fails or at least is not certain to pass these tests but those putting it together thought they did. Only seven letters of Paul certainly pass the tests but almost all have some supporters except 2 Peter which is clearly unconnected with Peter.

The works eventually included are generally believed to be composed from 51 AD to about 125 AD and are believed to have been originally written in Greek.

Canon Development

The first canon seems to be that of Marcion (above) who developed one about 140 AD consisting of 10 letters of Paul plus the Gospel of Luke (all expurgated to remove favourable references to the Judean God).

In response to this and movements such as the Montanists (above), the orthodox seem to have started to develop their own list, culminating in the Easter letter of Athanasius in 367 AD to his churches. This is the first known listing of our canon as is (and the first use of the word canon). (His Old Testament was slightly different, including extended Baruch and excluding Esther). (Luther tried, unsuccessfully, to narrow it by excluding Hebrews, James, Jude and Revelation).

While there was debate over the Gospels (for instance, some communities used the Gospel of Peter for a considerable period until it was determined to be potentially docetic. Also, there were reservations about John), the four seem to have been accepted early. Irenaeus's argument about 180 AD may not convince:

"It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four-quarters of the earth in which we live, and four universal winds, while the church is scattered throughout all the world, and the 'pillar and ground' of the church is the gospel and the spirit of life, it is fitting that she should have four pillars breathing out immortality on every side, and vivifying men afresh... Therefore the gospels are in accord with these things... For the living creatures are quadriform and the gospel is quadriform... These things being so, all who destroy the form of the gospel are vain, unlearned, and also audacious; those [I mean] who represent the aspects of the gospel as being either more in number than as aforesaid, or, on the other hand, fewer."⁸⁸

Development of Canon

The 14 letters of Paul (which includes Hebrews although no one now attributes it to Paul), Luke's second book (Acts of the Apostles), 1 Peter and 1 John seem to have been securely in the canon early.

There was much doubt about James, Jude, 2 and 3 John, 2 Peter, and Revelation

While many others were considered, the following list sets out the works that came closest:

- 1 Clement
- Revelation of Peter
- Epistle of Barnabas
- Shepherd of Hermas
- Didache (Teachings of the Apostles)
- Acts of Paul

We would not be comfortable with most of these (perhaps similar to our lack of comfort with Revelation).

Muratorian Fragment – Oldest “Orthodox” Evidence

The text of the list itself is traditionally dated to about 170 because its author refers to Pius I, bishop of Rome (142—157), as recent: *“But Hermas wrote The Shepherd very recently, in our times, in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time.”*

The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that

⁸⁸ Against Heresies 3.11.8

are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "*bearing the name of John are counted in the Catholic Church*". 1 and 2 Peter and James are not mentioned in the fragment. It is clear that 1 John is intended but it is not clear whether the other epistle in question is 2 John or 3 John. In addition to receiving the Apocalypse of John into the church canon, the author remarks that they also receive the Apocalypse of Peter, although "*some of us will not allow the latter to be read in church.*" The author also includes the Book of Wisdom, "*written by the friends of Solomon in his honour*" in the canon.

Completion

The first listing of our 27 Books and only these was the 39th Festal Letter of Athanasius. (His listing of Old Testament Books is not exactly ours).

The Festal Letters or Easter Letters are a series of annual letters by which the Bishops of Alexandria, in conformity with a decision of the First Council of Nicaea, announced the date on which Easter was to be celebrated. The choice of Alexandria was due to the fame of its school of astronomy. The Bishop took advantage of the letters to deliver other messages. He approved but did not canonize *the Didache* and *Shepherd of Hermas*.

While there was general agreement in the fourth and fifth centuries on this canon, nonetheless full dogmatic articulations of the canon were not made until the Canon of Trent of 1546 for Roman Catholicism, the Gallic Confession of Faith of 1559 for Calvinism, the Thirty-Nine Articles of 1563 for the Church of England, and the Synod of Jerusalem of 1672 for the Greek Orthodox.

The Later Schisms

Augustine of Hippo

After Jesus and Paul, Augustine was probably the most important person in Western Christianity (354-430).



Figure 140 The earliest known portrait of Saint Augustine in a 6th-century fresco, Lateran, Rome

Augustine was involved with two heresies – Donatists (above) and Pelagianism.

While his specific response to the latter helped shape the Church, His procedural response to the first was very important.

In the course of the struggle with the Donatists, he became a supporter of official persecution and became perhaps its most important theoretician. For example - from the Letter to Boniface Chapter 6 - *For it is wonderful how he who entered the service of the gospel in the first instance under the compulsion of bodily punishment, afterwards labored more in the gospel than all they who were called by word only; and he who was compelled by the greater influence of fear to love, displayed that perfect love which casts out fear.*

Pelagianism

This doctrine held that man was basically good and that the individual had the power to accept salvation – named after Pelagius (approx. same dates as Augustine) – and does not accept original sin.

Augustine opposed the doctrine with the concept that original sin made us unable to be saved except by God's Grace (determined by predestination). With a couple of bumps in the road, Augustine was successful in the West but not in the East.

Semi-Pelagianism arose a little later based on the need for Grace to recover from original sin, individuals could accept Grace. This was condemned and the organized heresy died out in the end of the 6th Century but the issues remain alive today (Arminianism).

Christ's Nature

How to figure out exactly who Jesus is was a big problem that fascinated believers of late antiquity. In the prior period, Docetism and Adoptionism had been declared heresies. Now the theological hairsplitting over Christ's Natures (human and divine) went into overdrive.

Nestorian Churches

One approach, identified with a holder of the Patriarchy of Constantinople, Nestorius (386-450), held that the two natures were in two different persons in the single Christ (it may have made more sense in Greek).

This was condemned by the unrecognized Council of Ephesus in 431 under Theodosius II and again at the Council of Chalcedon in 451 under Marcian.

Nestorian Churches (generally known as the Church of the East) survived, largely outside the Byzantine Empire. While small, they exist today.

Monophysites, Miaphysites and Chalcedonians

Monophysites held that Christ's divinity dominates and overwhelms his humanity. The Miaphysite position holds that the human nature and pre-incarnate divine nature of Christ were united as one divine human nature from the point of the Incarnation onwards. The Chalcedonian position holds that Christ has two natures, one divine and one human in a single person

Monophysitism had a relatively short run. It was represented by Eutyches who put it forward strongly at the 431 Council, was excommunicated in 448, made a brief comeback in 449, and then was condemned at the Council of Chalcedon in 451.

The Chalcedonian position, which remains the orthodox position, was adopted at that Council (thus the name).

Miaphysites as Monophysites

The Miaphysite position was strong through the Levant and Africa and continues to this day in the Oriental Orthodox Churches such as the Coptic Church in Egypt. At times, the authorities condemned it as Monophysitism, a position which these churches deny. Many current churches in the orthodox tradition see little difference in the Miaphysite and Chalcedonian positions but the struggle between the two between 451 and the Islamic conquests was very active and had serious impact, from time to time, on the relations between Constantinople and Rome.

The Emperor Zeno tried to reconcile the two theological groups in 482 by going back before Chalcedon but the Pope said he had no authority to do this. This resulted in Schism of Acacius which lasted until 519 when the Emperor Justin returned to the Chalcedonian position.

His nephew Justinian tried to persuade the parties that there were no real differences but was unsuccessful. The Emperor Heraclius supported the doctrine of Monothelism (single will) but this was unpersuasive and eventually condemned. With the conquest of the areas of strength by Islam (who were often welcomed by disaffected Christians), the political conflict came to an end.

Filioque

As a member of the Trinity, The Holy Spirit caused a good deal of heartache. A significant item at the Council of Nicaea was an amendment of the Creed about the Holy Spirit. The traditional Creed has the The Holy Spirit proceeding from the Father.

A number of significant theologians took the position that The Holy Spirit proceeded from the Father and The Son. This position became dominant in the West but did not become official until 1014 when Pope Benedict VIII amended the creed by adding thereto the word filioque (and the Son). I note that in Voices United we are politically polite enough to include the English equivalent only in brackets.

The East had two objections:

1. They thought the theology was wrong.
2. They said a Pope does not have the authority to amend a creed approved at an Ecumenical Council.

Pope and Patriarch

As we saw before, there were five Churches given Primacy – Rome, Constantinople, Alexandria, Antioch, and Jerusalem. With the Conquests of Islam, there were only two left independent of Muslim rule (at least until the conquest of Constantinople in 1453) – Rome and Constantinople.

Reasonably early on, Rome claimed ultimate primacy (often disputed) However, the East dominated in the early development of the Church because of the importance of the Byzantine Emperor, usually based in Constantinople.

Theological differences continued to grow, probably because they used different languages (Latin and Greek) and couldn't quite understand each other.

The current schism came to a head in 1054. In 1053, the Patriarch was Michael Cerularis. Pope Leo IX sent a Cardinal Humbert to Constantinople as Papal Legate. Humbert and Cerularis ended up excommunicating each other and the official breach between the Orthodox and Roman Catholic churches is dated from that time.

Cathars

There were also new heresies springing up. One of the most prominent was the Cathar movement. Their exact theology is unclear as their writings were mostly destroyed but they seem to have returned to a simpler religion in some ways. They are said to have been influenced by an earlier heresy known as the Bogomils and to have been dualist – believing in another evil divine spirit which created material substance.

They arose in Southern France about 1143. They were condemned a number of times. In 1209, Innocent III launched the Albigensian Crusade. This lasted about 20 years and caused much suffering and death (as well as large transfers of estates). Further activities continued for 15 years concluding with the taking of the fortress of Montsegur.

This was one heresy that did not live on.

Proto-Protestantism – John Wycliffe

John Wycliffe (English Theologian – 1320-1384) expressed many of the sentiments which figured in the later Reformation. He was both reasonably anti-clerical and eventually Anti-Papal.

He thought it important that The Bible should be in the vernacular (and he led a translation of the Bible into the English of his day). He believed in predestination.



Figure 141 William Frederick Yeames, *Wyclif Giving "The Poor Priests" His Translation of the Bible*

He was protected in his person against the Church by John of Gaunt (Edward III's son and father of Henry IV), but his positions were condemned by the Church. His followers (Lollards) were driven underground but may have laid the foundation for the Anglican Reformation.

He was condemned by the Council of Constance as a heretic after his death and his body ordered exhumed and his bones burned and scattered.

He had a great influence on Jan Hus.

Hussites

Jan Hus (Czech Reformer 1369-1415) tried to reform the moral laxities of the Bohemian Church and was highly influenced by Wycliffe's writings. He also spoke out about indulgences.

He was asked to go to the Council of Constance under a safe conduct from the Emperor Sigismund. Notwithstanding this, the Council tried him and burned him at the stake.



Figure 142 Painting of Jan Hus at the Council of Constance by Václav Brožík (1883)

There were five anti-Hussite Crusades called from 1420-1431. In 1434, a treaty was signed recognizing a branch of the Hussites which continued in force until 1620 during Thirty Years War.

One branch of the Hussites is the Moravian Church.

The Great Schism

Not all Schisms are based on theological differences – this one was purely political.

Gregory XI ended the *Babylonian Captivity of the Papacy* (the residence of the Popes at Avignon in Southern France rather than Rome 1309-1378). However on the death of Gregory XI in Rome, two popes were elected – initially Urban VI at Rome, then Clement VII at Avignon.

The two lines continued at Rome and Avignon until 1398 when the Pope at Avignon, Benedict XIII, was driven out, eventually residing in a number of different locales.

In 1409, there was an attempt to solve the problem at a Council of Pisa – but this just resulted in a third line of Popes.

The then Pisan Pope, John XXIII, called the Council of Constance which effectively resolved the matter by replacing all three Popes with a new Pope, Martin V.



Figure 143 John XXIII (the first one)

Roman Line	Avignon Line	Pisan Line
Urban VI 1378-1389	Clement VII 1378-1394	
Boniface IX 1389-1404	Benedict XIII 1394-1423	
Innocent VII 1404-1406	Clement VIII 1423-1429	Alexander X 1409-1410
Gregory XII 1406 - 1415		John XXIII 1409-1415

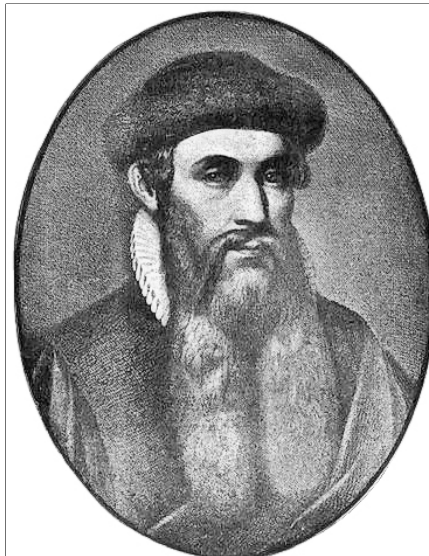


Figure 144 Johannes Gensfleisch zur Laden zum Gutenberg made after his death

Gutenberg and the Reformation

Printing had an enormous effect on the Reformation. The indulgences Luther objected to were available in mass numbers because they were printed. Religious publications were the big seller in early days.

Luther was the greatest hit of booksellers between his Bible translation, tracts and multiple pamphlets – there were literally millions of his works sold. It is said that as Dante is the father of modern Italian, the three Williams (Claxton, Shakespeare, and Tyndale) of English, Luther was the father of modern German.

Calvin had far more influence as the author of Institutes of Christian Religion than as a pastor in Geneva.

Luther



Figure 145 Martin Luther by Lucas Cranach the Elder

Indulgences

Indulgences issued by the Pope theoretically did not save one from hell but only cut down the time in Purgatory and the Pope had access to the treasury of the saints to dispense them.

Leo X (Medici – also ruler of Florence) was the successor of Alexander VI Borgia and Julius II, the warrior pope and patron of Michelangelo. He was a spendthrift, warring, artistic soul who wanted to finish the job of building St. Peter's in Rome. He raised money by selling offices. One to whom he sold high office was Albrecht of Brandenburg but the sales did not raise all he needed. Albrecht also needed money to pay off the bribe paid to Leo.

Leo and Albrecht agreed to split the proceeds of the sale of indulgences in Albrecht's domains in 1517. Luther, who taught at the University of Wittenberg within Albrecht's territory, felt uncomfortable with these sales and penned his famous Ninety-Five Theses. He was challenged by the authorities and this forced him to look hard at the whole issue of faith and governance.

Luther – Brief History

1520: He wrote and published *To the Christian Nobility of the German Nation, On the Babylonian Captivity of the Church*, and *On the Freedom of a Christian*. He was threatened with excommunication, he burned the threatening Papal Bull and was excommunicated in 1521.

1521 – He appeared before Diet of Worms and refused to recant - *Here I stand. I can do no other*. On return from Worms under Imperial Ban, he was “kidnapped” by friends and spirited into hiding where he wrote much including a German translation of the New Testament.

In 1525, he married.

In 1529, an attempt at agreement between Protestant factions in the Marburg Colloquy foundered because of a disagreement over the nature of the Eucharist. Luther insisted on the Real Presence of Christ while Zwingli insisted on the spiritual or symbolic presence only.

Key Theological Elements – Sola Fides

Sola Fides (By Faith Alone can we be Saved) - *The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification (Romans 3:24–25). He alone is the Lamb of God who takes away the sins of the world (John 1:29), and God has laid on Him the iniquity of us all (Isaiah 53:6). All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood (Romans 3:23–25). This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us ... Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls (Mark 13:31)*⁸⁹.

Key Theological Elements – Sola Scriptura

Sola Scriptura (By Scripture Alone) -The key implication of the principle is that interpretations and applications of the Scriptures do not have the same authority as the Scriptures themselves; hence, the ecclesiastical authority is viewed as subject to correction by the Scriptures, even by an individual member of the Church. Luther said, *"a simple layman armed with Scripture is greater than the mightiest pope without it"*. The intention of the Reformation was to correct the perceived errors of the Catholic Church by appeal to the uniqueness of the Bible's authority and to reject what Catholics considered to be Apostolic Tradition as a source of original authority alongside the Bible, wherever Tradition did not have Biblical support or where it supposedly contradicted Scripture. Sola Scriptura, however, does not ignore Christian history and tradition when seeking to understand the Bible. Rather, it sees the Bible as the only final authority in matters of faith and practice. As Martin Luther said, *"The true rule is this: God's Word shall establish articles of faith, and no one else, not even an angel can do so."*

⁸⁹ Smalcald Articles, Martin Luther, 1537

Reform Tradition

Zwingli

The first key leader was Huldrych Zwingli (1484-1531), a Zurich pastor, who was killed in battle against a Catholic army.



Figure 146 Portrait of Ulrich Zwingli after his death 1531 Hans Asper - Winterthur Kunstmuseum

John Calvin

John Calvin – (1509-1564) was the second generation leader. Sometimes pastor in Geneva, he was the author of much including the Institutes.

Key Differences with Lutheranism

The important theological differences between the two main branches of the Reformation turn on two things:

1. The nature of Eucharist (see above)
2. The emphasis that Calvin put on Predestination

The two traditions were also shaped by their context. Luther operated in a world of sovereign princes and generally succeeded in German principalities and Scandinavian kings were onside.



Figure 147 John Calvin by Hans Holbein the Younger

The self-governing Swiss gave rise to a movement that good more easily prosper without sovereign support (although always helpful). It also had a less German feel.

Anabaptists

Anabaptists (re-baptizers) were so named by their opponents. The groups under this umbrella did not accept infant baptism and so for them, adult baptism was the only baptism

This was the third leg of the 16th century Reformation. They were independent of authority and have always tended to split into many different sects.

In the first heat of the Reformation, a group of Anabaptists founded a kingdom in Munster, Westphalia. It was besieged and destroyed by an alliance of Catholics and Protestants who were offended by their doctrines.

Many denominations are descended from this tradition.